

Our Cover

Is a remarkable photograph of the Capitol at night, the building that represents the interests around which the thoughts of the nation are centered this summer. This number is devoted largely to the interests of our Board of Temperance and Social Welfare, one of whose major concerns this year is the mobilization of the Christian vote. A careful perusal of the thought-provoking series of articles relating to this theme will give the reader a new sense of the importance of public issues and his responsibility toward them.

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Next Month

Gothic spires, pointed arches, almost that dim religious light, will penetrate the August number of WORLD CALL when the work of our department of church erection is set forth, featuring the "The New Note of Worship in Church Architecture." Churches that are planning to build, pastors and building committees cannot afford to miss the valuable help this number will be, as well as the inspiration it will carry for support of the helping service this department is rendering.

Year Book Correction

On page 395 of the YEAR BOOK, the church at Kendallville, Noble County, Indiana, of which D. R. Moss is minister, is duly credited with giving more than a thousand dollars to the United Christian Missionary Society. Since the living link standard is \$1,000 per year, this contribution entitles the congregation to a listing on page 108 among the living link churches. Owing to the fact that, for the time being, no specific missionary was assigned to the Kendallville Church as its living link, the name of the church was omitted from the list by a natural but regrettable mistake.

A Word From Candidate Hoover

Herbert Hoover, much in the limelight as Republican candidate for president, sends this word to the church people of America:

"The reports of the Department of Commerce indicate a very real famine in China from which several million people are suffering greatly. The American people have never failed to respond to a call for charity in time of need.

"I wish to commend the effort of the China Famine Relief Fund in its attempt to bring this aid to a most unfortunate people and I trust it will meet with generous support."

S. Parkes Cadman heads a committee to secure \$10,000,000 in America to succor and relieve the 10,000,000 victims of the famine in China. It is a work that merits the support of all Christians.

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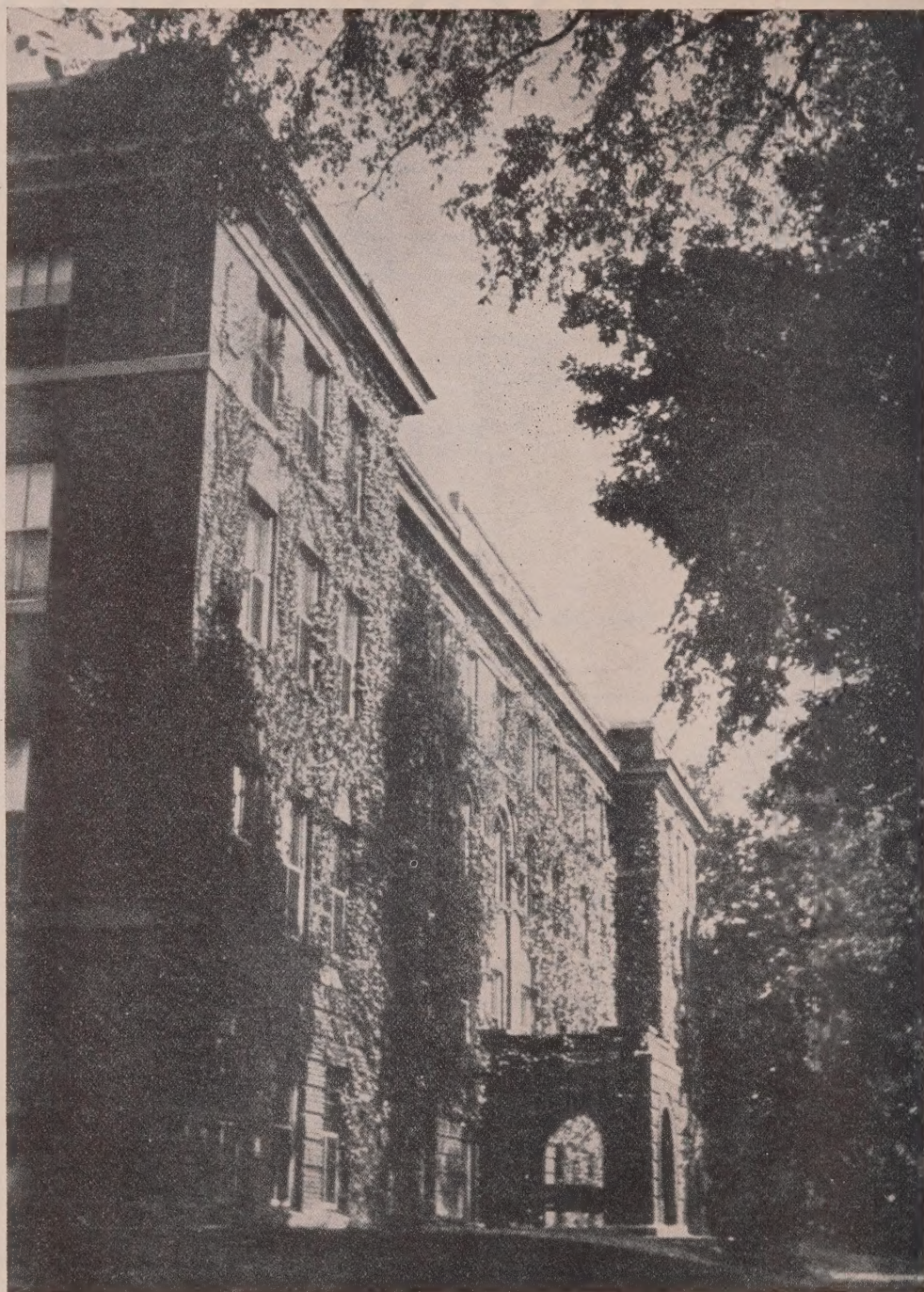
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## The New Home of the United Christian Missionary Society

Rich in memories dear to the heart of our missionary-minded brotherhood, the ivy-covered College of Missions Building in Indianapolis, now to be known as the Missions Building, will become the commodious home of the United Christian Missionary Society on the first of September. After we're settled, come and see us!





A July pastime at Camp Burton, of the Disciples Community House, New York

VOLUME X

JULY, 1928

NUMBER 7

## Get Out the Vote!

**W**HETHER the candidates may be, the presidential election in the United States next November will be decided by the votes that are not cast, almost as much as by those that get into the ballot boxes. There is only one thing, then, that is of more importance than getting the voters to the polls, and that is informing them regarding the issues of the election. And that is implied in the first proposition, for the man who casts his ballot in ignorance does not really vote at all—he is voted by someone else.

When we plead for a full vote we are not urging the mere hauling of men and women to the polls on election day, but rather the early and full informing of the people so that, when the time comes, they will be eager to express the high and deliberate convictions of their souls on the vital issues of the election. Not last-moment transportation but first-moment education is what the sovereign people of America need.

Now learning anything is a slow and tedious process. It requires patience, energy and time. It is apt to prove painful too, for facts have a disagreeable way of discrediting our habits, curtailing our profits and even disrupting our friendships. The easy and agreeable way is to fall in with the party that flatters our prejudices, caters to our selfishness and rallies our class, clan or caste. Only one thing is easier, and that is to ignore the privileges and responsibilities of citizenship in the supine belief that things are too bad for our vote to help, or in the slack confidence that everything will turn out all right without our assistance. America's real peril, and it is both immediate and grave, is not from foreign foes but from indifferent citizens.

The citizen of a free country is like the stockholder in a corporation. He has rights which he cannot afford to forget and duties which he is in honor bound

to discharge. To leave everything to the directors is both dangerous to one's own interests and unjust to the interests of others, precisely as it is for the directors to give neither scrutiny nor oversight to the actions of their employed managers.

The church also suffers immeasurably from absentee and non-voting members. There were two tragedies at Calvary; one enacted by the vindictive enemies of our Lord, the other by his absent and cowardly friends. It is even so that he is crucified afresh, and has been every day of the Christian centuries.

Church members who ought to be alive, alert and active "leave it to the elders and deacons," and elders and deacons, in turn, "leave it to the preachers."

**I**N THE home the same slackness destroys happiness like rust eats away steel. Fathers leave to mothers the most sacred responsibilities of their lives, or the case is reversed and the mother abdicates her queenly prerogatives for trifling pleasures or sheer laziness. More often the two indulge in the vague and vain delusion that the schools or nature itself will accomplish in the lives of their children what should enlist their eager and constant interest and effort.

The hour cries aloud for men and women in every relationship of life to enter into the full enjoyment of their prerogatives, into the full discharge of their responsibilities. The state compels us to pay our taxes but cannot make us vote. The church, on the other hand, refuses to tax us, but leaves to our own voluntary choice both the contribution by which it exists and the participation without which it cannot prosper. Every individual whom we induce to function either in church or in state we are thereby leading into larger life and fuller happiness while substantially advancing the general good.



## The Last of Four

THE recent death of C. J. Tannar not only closes a career of notable and unblemished usefulness but removes the last of four men who for many years carried large brotherhood responsibilities in connection with great pastorates. Modest, godly, faithful, talented, wise and indefatigable, I. J. Spencer, A. B. Philputt, W. F. Richardson and C. J. Tannar were inevitably called upon to serve the brotherhood in many important capacities: as speakers on convention programs, as members of committees and boards, as counselors on the gravest problems of their day. No one of the four ever sought a place or shirked a duty, and no justice of the United States Supreme Court ever kept himself freer of prejudice or less subject to self-interest. Much of their poise was doubtless due to the rich vein of humor in their mental endowment. They were wonderfully human, companionable, lovable men.

Mr. Tannar's principal pastorates were Walnut Hills, Cincinnati; First, Akron; and Central, Detroit. In each place he did his work so thoroughly and laid the foundations so broad and deep that those who came after him gave him unstinted praise for much of the success which the public ascribed to them. His last active work was fostering the mission churches in and around the city of Akron. This was interrupted five years ago by a stroke of paralysis, from which he partially recovered. A second stroke two years since rendered him almost helpless. Thus his work closed in the quick succession of his three comrades who preceded him in death. Mrs. Tannar, two daughters, Celia (Mrs. T. S. Cleaver) and Virginia (Mrs. C. B. Hammond), and a son, Earle Edison, survive him.

## A Scientist Points the Way

A SMALL portion of the world paused long enough on May 21 to take note of the passing of Hideyo Noguchi, the Japanese bacteriologist of the Rockefeller Foundation, who died at Accra, Gold Coast Colony, Africa, from yellow fever—and then went blindly on its way, groping for the means to outlaw war.

If it would but recognize the fact, in this quiet, brilliant Japanese scientist, the world had before it the very solution to its outlawry of war problem. International-mindedness was the keynote of his life. To Professor Noguchi, there were no racial or national lines. He fought a common enemy of mankind. The *New York Times* says editorially: "It is in the realm in which Dr. Noguchi labored and died that human solidarity is most completely displayed. Disease after disease he fought: rabies, the malady that comes of the rattlesnake bite, infantile paralysis, trachoma and yellow fever. More deadly than the beasts at Ephesus were the infinitesimal creatures against which he carried on his tireless campaigns in Japan, in China,

here in the laboratories of America, down in the yellow fever regions of Central and South America, where he succeeded in isolating the germ that caused this dread disease, and at last, when it had been virtually stamped out in the Western Hemisphere, setting out on his expedition to attack it in its stronghold in Africa. No warrior has better claim upon the gratitude of the world than such as he, for he fights for something beyond country, beyond political or social freedom—for that upon which the good of the soul itself must in great measure depend."

In these days of quibbling over technical features of treaty proposals, the significance of such a life is overwhelming.

## Necessity Is Laid Upon Me

IT IS customary to think of the Apostle Paul as altogether an exceptional preacher, in the matter of the way he got his living as well as in other respects. On the contrary he was typical of all true ministers of the gospel.

Paul's own classic statement on the subject appears in the ninth chapter of First Corinthians. He clearly sets forth his right to support from those to whom he preaches, and brings both Scripture and common justice to support his claim. And then he tells why he has renounced his right and, for the most part, made his own living while preaching the gospel of Christ. There was an inner compulsion to preach and he was unwilling that there should even appear to be any other motive. The love of Christ and the call of Christ constituted not merely a sufficient motive but an absolute necessity, "Woe is unto me, if I preach not the gospel!" Only when physical necessity compelled did he accept his support from those who were divinely obligated to provide his living.

Paul's heart is the heart of the preacher of today, and the practice of our time differs from his only because of changed circumstances and additional necessities. The old passion for giving unrequited service asserted itself among the pioneers of the Restoration movement. Simple ways of living and practically free land permitted its indulgence for a while. It was not the preacher's assertion of his right but the congregation's insistence upon its necessity that changed the order and compelled the minister to give every moment of his time and every ounce of his strength to his ministry, and of necessity accept his living from his brethren whom he serves. And now both he and they see another necessity, that of the church to fulfill honestly its part of the divine order.

Inevitably, after the acceptance of the stated salary, the same economic and moral necessities drive both the preacher and the church to a commensurate pension for old age or disability. Both the unselfishness of the minister and the selfishness of the church are against it, but it has to come!





National monument at Plymouth, Massachusetts, to the forefathers, erected by a grateful people in remembrance of their labors, sacrifices and sufferings for the cause of civil and religious liberty.

—Copyright, Burbank, Plymouth, Mass.

# Moral Issues in the Presidential Campaign

By ALVA W. TAYLOR

**W**HEREVER people act together there are moral issues involved. Human beings cannot act together without assuming moral obligations toward one another. A national presidential election in which millions of people act together is a great moral occasion. Good men will differ on political issues, but beneath the passing political issues there are fundamental moral issues.

The fundamental differences between the two historic old parties are not great. The campaign may become a strictly party campaign without great moral issues involved in the controversy between the parties, but the fact that there is no great moral issue between the parties does not mean that there are no

moral issues involved. They may hinge about men more even than about platforms, and local elections may have a greater moral import than the national election.

This may be especially true in regard to prohibition. The success of temperance reform depends more upon the enforcement of the law by local officials than by the federal government. The country was three-fourths dry before the Eighteenth Amendment was enacted; the same laws and ordinances remain in that original dry territory as before the enactment of the Eighteenth Amendment, and the same obligation is upon the local law officials to enforce it as before.



A fundamental moral issue involved in any great election campaign is that of partisanship versus independent citizenship. National political parties are of necessity because of the very ponderousness of their machinery and the great numbers involved guided by a few men who spend their time in politics. But it is of the very essence of morality that it possess independent judgment, and no single concern of a citizenship demands a stricter moral accounting of the good citizen than does the ballot box. The man who always votes a party ticket, and never scratches, is committed by that act to "my party, right or wrong." He abdicates his conscience to partisanship; he surrenders his intelligence to the manipulators of the party machinery; he foregoes all independent judgment and acts like the sheep that follows its leader whether he leads to green pastures or into the ditch.

**A**N INESCAPABLE moral issue in this campaign is that of political corruption. It is not enough to say that Tammany Hall is a new sort of tiger, or that the corruptionists of the Harding regime have been cleaned out in Washington. There is no guarantee against political corruption except it be given by candidates who expressly condemn it, unhesitatingly name the men and events connected with it, and guarantee, both by personal probity and by political connections, that there will be no repetition of it.

Tammany Hall may have graduated, as its partisans contend, from the rule of a Tweed or a Croker into a political organization which foregoes graft for the sake of party organization and finds its reward in political success rather than in corruption. But the Democratic Party has never elected a president except one who was a foe of Tammany and to all its history and its historic methods, nor has it ever nominated a man who had the approval of Tammany Hall. Whatever reformation it had made, its support of Champ Clark cost him the nomination. There may be a new Tammany, but we want those who accept its support to expressly repudiate the old Tammany or we will not be morally convinced.

No one will accuse the Coolidge cabinet of the kind of political business indulged in by the Falls and Daughertys of the Harding cabinet, but it is not enough for a Republican candidate to declare he was not party to their corruption and that he was not besmirched by association with them. We want to know that he has the moral courage to expressly repudiate them and all their work; otherwise we have no guarantee that his personal probity is insurance against the old henchmen who still keep their place in the party machinery; they can undo him just as the corruptionists of the Harding cabinet undid the Harding administration even though men of ability, probity and moral integrity were members of it.

**G**OOD morality cannot ignore the cause of the farmer and the laboring man in this campaign. With the highest daily wage in our history and with great national prosperity, we are suffering from the largest amount of unemployment in any peace time period of our national life. This is not due to panic or to business depression, but to the fact that the transition from handwork to machine production has been so rapid that we have not been able to readjust the profits of production in such manner as to keep the workingman's purchasing power equal to his producing power. Unless the masses of men can buy what they produce, they are made victims by their own efficiency.

Agriculture still remains our greatest single industry. It has now for several years been at low ebb economically. A government that protects business and manufacturing and does not protect agriculture is not wise, just or statesmanlike.

We do not want a soviet of business any more than we want a soviet of labor or of the farmer. It is just as logical to say "take care of the farmer and business will take care of itself," as it is to say "take care of business and farming and labor will be provided for." The morality of a democracy lies in a government treating all classes alike. Government stands to maintain equity between class and class as well as between man and man, and to guarantee, as nearly as possible, equal opportunity and equal protection to all. Ruin the agriculture of the country and destroy the purchasing power of the workingman, and all business will decay; but make agriculture prosperous and increase the purchasing power of the laboring masses, and business will succeed without much help from government.

The real business of government is the prosperity of the rank and file, and not of the few. A democracy is a commonwealth and operates to make wealth the common commodity of all its citizenship, not of the two or three per cent who sit at the head of the table in business organizations. Ours is and must ever be a government of the people, by the people and for the people.

**P**ROHIBITION is the greatest single issue in this national campaign and in all local campaigns. Prohibition is the law and it's a good law, but its enforcement has not been disentangled from politics. Honest men in the service have been interfered with by political higher-ups and the service itself has been corrupted through political appointees holding office without reference either to their ability or to their will to enforce the law.

The political dry has been the bane of those moral forces which have sought to back up law enforcement. He has paid lip service to the cause and substituted wordy support for a genuine and loyal enforcement of prohibition. To vote for the political dry because



he will vote with you on prohibition while he votes against your interests on all other issues, is to be hoodwinked by the deceit of the most astute type of political manipulation. The good citizen will support the dry cause without supporting the political dry. There are other issues besides prohibition, and the worst enemy of the prohibition cause is a narrow fanaticism that ignores all other issues but its own.

**T**HE prohibition issue should never be one of party division. It was won by the good citizenship of men and women of all parties. Millions will refuse to submerge their convictions on other issues involved in the campaign in order to follow the prohibition banner if it is planted upon a party platform. Prohibition is a moral issue that reaches deeper than any political agent. When it becomes the football of party politics it is doomed.

The promotion of peace is a moral issue greater in its scope than any other. Nationalism is no more the end of political organization than was tribalism. Modern communication has made the nations interdependent. We might maintain our government in a Puritan-like internal rectitude and yet go to the general wreck of all governments because we have not done our duty in creating that government of mankind through which alone we can set up machinery for maintaining peaceful relations between the organized nations of mankind.

Law is simply a code of rules by which we define our social and civic duties toward one another. Through them we set the standards of conduct, and by them we punish those who refuse to conform. We call our courts, courts of justice; our police, officers of the law. Our most primary provision for the arbitration of disputes between men was by an officer we called a justice of the peace. All true justice seeks peace. Peace can be won only through the administration of justice, and justice implies laws and courts. The peace of the world can no more be maintained without law and courts than can the

peace of the local community or that of any one of the sixty odd governments of mankind.

We may outlaw war as we outlaw larceny and murder, but without law to define the rights of men and nations, and courts to decide the disputes that will inevitably arise over those rights, we shall no more succeed in making war an outlaw than we would in making the bandit an outlaw without police or law courts. Peace is not a gesture or an emotion or an eloquent symbol; it cannot be obtained by a treaty or a pious resolution or by merely preaching a spirit called the spirit of peace. It can be obtained only by using the solid age-long experience of mankind in making laws and codes and courts as instruments of the peace to build laws and codes and courts as instruments of universal peace.

**A**MERICA has a duty toward maintaining the peace of the world, consonant with her power in the world. She cannot live in lofty isolation from the other nations of mankind, substituting her own will for a common judgment, without begetting the ill will of those whose welfare she thus ignores. It is high time the churches arose above partisanship and the opportunism that leaves their resolution subject to the writing of political platforms. A parliament of mankind has already been inaugurated. A World Court has already established a jurisdiction. Any weakness found in them awaits the powerful hand of America for a remedy. It is less a question of what they have done than what they can be made to do; their power and potency for the future depends more upon what this great nation will contribute to their development than upon any other one factor. The time has come for the beginning of the fulfillment of the dream of humanity for a parliament of mankind, a federation of the world; the fulfilling of that dream rests as a moral obligation upon the citizenship of the United States more than upon any other in the world.

## An Ancient Pledge for Today

**L**ONG ago in Athens, a famous city of Greece, boys reaching the age of eighteen were taught a pledge. They repeated it each day, believed in it and tried to live by it. Fathers taught it to their sons, who when they grew up, gave it in turn to their own boys. Each helped to make the pledge true until Athens became "Athens the Beautiful."

### The Pledge—

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of the city both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty, that thus in all these ways we may transmit this city, greater, better and more beautiful than it was transmitted to us."

If the young men of Greece thus pledged themselves to uphold their city, should the young men and women of America do less?

—From Commencement Program of the Kensington High School for Girls, Philadelphia.



# Firecracker Patriotism

By W. W. PHARES

Editor "Christian Courier"



THE approach of Independence Day reminds us that we will soon witness an outburst of firecracker patriotism. Millions will be spent for these popping, fizzling little explosives by celebrators who feel and teach their children no real appreciation of the liberty that was won by our forefathers, and give no thought to the use that should be made of this heritage.

This is not an outcry against the din and noise of July 4. The danger of fireworks in the hands of children, small and large, has caused them to come under the ban of law in most cities. And no parent whose memory of childhood pleasures is normally acute can be entirely unsympathetic toward the boisterous proclivities of his offspring. Perhaps there was more excuse for firecrackers in the old day of the patriotic picnic when patriarchal, bearded orators took too long to save their country. Young America may have performed a real service by lighting the fuse of a bunch of Chinese noise makers. The flash of powder has enabled many a Fourth of July spell-binder to find the "lastly" of his oration.

But this is a protest against the type of patriotism that asserts itself by lighting a few explosives and which vanishes with the smoke of the explosion. America's freedom was not fully and for all time won in 1776. The great enslaver of man has other agents than England to hold people in bondage. Unjust taxation is not the only wrong to be righted. The Boston Tea Party was not the only protest that should ever be needed. There is yet to be fought a battle against unclean literature. Filthy movies are still unconquered. Magazines and even books are printed today which might have been written with a buzzard's quill dipped in a tub of colored swill. Scenes and reading are thrown on screens that might serve as mottoes and pictures on the walls of torment. Atheism and anarchy strive without ceasing to lay hold upon the thought of

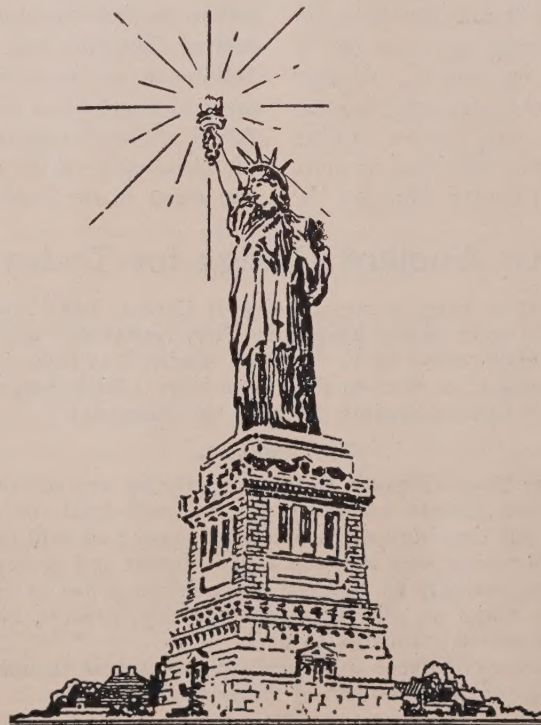
American youth. Industrial and social problems are rocks around which the ship of state must be steered with diligent care to avoid disaster. No firecracker patriotism will suffice to meet these needs.

There is yet another loyalty to America that can never be produced by firecracker patriotism. The Pilgrim fathers who first settled on our shores sought freedom in the worship of God. The framers of our Constitution guaranteed religious liberty. Our very coin announces our trust in God. God took our fathers at their word. He gave them credit for sincerity. Out of Scotland he called a father and his son who were destined to lead America in a great religious movement. God, God who chiseled on the stones of Sinai, God wrote the motto for the banner of this holy crusade for the uniting of the churches. It is not a creed, it is a motto: "Where the Scriptures speak we speak; where the Scriptures are silent we are silent."

This holy call and simple motto have challenged the churches of America. But the eyes of God's people are not fully open yet. They see men as trees walking. Some have bowed with Jesus in the prayer of John seventeen. But pride of opinion, love of leadership, the spirit of Demetrius and the spirit of Diotrephes mightily oppose the answer to that prayer.

Thus the ramifications of true American patriotism are seen to be many.

Here the patriot must help to keep unsullied the banner raised by our forefathers. He must assist the lady with the torch in New York harbor to send her beams afar. The pillar and ground of the truth being the church, he must be a loyal church member. The church being efficient only when it is united, he must cultivate the spirit of unity. He must seek to rid his heart and life of all that tends to separate him from other people of God and the work they are doing. No task for the man who pops firecrackers one day out of the year and who has no stirring of the heart the other three hundred and sixty-four days!





# Firecracker Christians \*

**M**AKE men Christian and you will solve all the social problems," it is frequently said. We agree, but are compelled to disagree if making church members only is meant. It is quite possible to be a very respectable church-Christian without doing anything to solve social problems.

The Atlanta federal prison has a long list of inmates who are both educated men and church-Christians. One governor of a great state became there a strong religious factor in the personal lives of many convicts. He taught a large Sunday school class and led many men into conviction regarding their personal relations to Christian living. He was sent there for financial crimes which were amply proven but which he sincerely feels were business mistakes and not sins. His Christian code stopped with clean personal living.

Another governor retains his office after escaping prison on legal technicalities. He honestly feels he made nothing more than a political error though his guilt was proven. His moral code stops short of political sin. The people of Illinois repudiated their governor recently by nearly half a million votes because of his political turpitude. He has been the teacher of a large Bible class for a number of years.

Judge Gary visited the holy land and upon return told his board of directors that the Holy Scriptures alone were the hope of civilization; he declared he believed them from cover to cover, but that devout belief never affected his twelve-hour day, seven-day-a-week labor policy. Professor Rauschenbusch used to tell of a good church-going dairyman who was turned out of church because he used profane language in his indignation over having dirty milk returned by the board of health commissioners who were seeking to protect the lives of little children.

A certain Christian philanthropist was asked by a senate committee how

he could square his conscience with the labor of little children in the cotton mills in which he made the thousands he gave away. His reply was that as a business man his duty ended with the making of good cloth and in giving full measure when he sold it. The employer who brought suit in Illinois to overthrow the law that limited the hours women could work in factories to ten per day was a prominent churchman, but he unblushingly used a woman employee of twenty-seven years' service to swear that she could not earn enough in ten hours per day to support herself and her aged mother.

Chinese Gordon was a famous Christian soldier. His influence on the personal lives of his men was so great that he was celebrated in current religious literature, but he won his military laurels by winning the Opium War in China—one of the most unchristian and iniquitous wars in modern history, fixing, as it did, the evil opium traffic upon China in spite of all the efforts of the Chinese government to stamp it out. Marshal Roberts was personally a devout Christian and always led his household in morning prayers when at home, but he commanded in the Boer War which Lloyd George denounced as one of the most unjust in history.

Good men once held slaves, ran distilleries, managed lotteries, rented property to gambling houses, grew rich off of unsanitary tenement houses and played politics with the political bosses. They obeyed the ten commandments but knew not the meaning of the Sermon on the Mount.

Leading churchmen still play with political corruptionists, gamble on the stock market, employ child labor, promote those things that issue in war, become unblushing partners in all manner of social wrong, and give of both time and money to promote philanthropies and church institutions. Their codes are limited to personal rectitude. Their loyalties are to institutions, parties, to sects and traditions. They are eminently respectable, conforming in all things to the conventional





codes. They would die for their country or their church or for what they call Christian civilization. They are temperate, moral, God-fearing, charitable and generous with their money. They believe in personal salvation, but resent any plea for social salvation. They love the colored man personally but they despise him collectively. They give generously to feed the starving poor but pay a wage that insures poverty for the workers. They rejoice in that peace that passeth understanding in the heart of the believer and defend the war system which destroys all peace for mankind.

**C**HRISTIANS? Yes, but how far? Christianity possesses the moral and spiritual power to save society as well as the individual. It can turn this

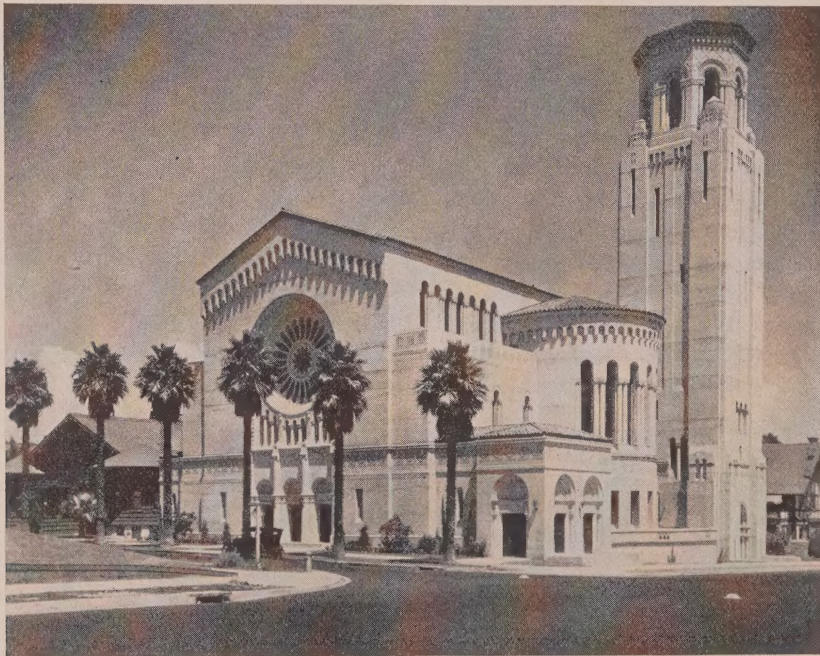
jungle-like social order into the Kingdom of God, but not while men who lead in church life deny its social power, living personally like Christians but acting in their business, political and social lives with no faith in the social power of the gospel.

Henry Ward Beecher, protesting against the indifference of churches to the iniquity of slavery, said:

"That ponderous body can bombard men bravely for using tobacco, but it can't say one word against selling men and women to raise it. It can spend itself and exert its tremendous machinery against the awful sin of the dancing young men and maidens, but can't utter a sound when maidens are sold to prostitution, and young men are driven off, in chain-groups, to the rice swamps of Georgia." We still strain at gnats and swallow camels.

## Hosts to the Disciples of Christ

### At the World's Sunday School Association Convention



The new home of the Wilshire Boulevard Church, Los Angeles, California

**O**N SATURDAY afternoon and evening, July 14, the brotherhood groups represented at the World's Sunday School Association Convention in Los Angeles will meet for acquaintance and fellowship. The Disciples of Christ will be entertained at this time by the Wilshire Boulevard Church at its beautiful new home. An automobile drive in the afternoon and dinner in the evening will be followed by a program when right of way will be given to the nationals from distant lands who will be there. Among these, definite assurance has been given that Miss Lilly Ho of China, Miss Akiyama of Japan and Silvestre Morales of the Philippine Islands will be there. All Disciples of Christ in attendance at the convention are invited to be present.



# The Prohibition Outlook

## Exploding Some Firecracker Facts

By OLIVER W. STEWART

President of the Flying Squadron Foundation



**W**HAT are the facts about prohibition? Has it justified itself? Is it doing more harm than good? How can the claims of the wets be answered? Are we on the verge of a reversal of our nation-wide policy?

These and similar questions are flung at the prohibition advocate wherever and whenever he makes a public appearance.

What are the facts about prohibition? One gets that question more often than any other. It betrays a queer twist in the mental make-up of people. The briefest survey, such as might be made by one with the most limited opportunities, and a few moments of careful thinking, would yield convincing proof that the facts about prohibition are as numerous as the sands of the sea and as difficult to enumerate.

Has prohibition increased the aggregate savings of the people deposited in banks? The drys say "yes." Opponents of prohibition answer "no." The fact that savings have increased since prohibition came into effect, is not disputed. The liquorites deny that it is due to the change in policy toward the liquor traffic. Prohibitionists assert that in the main it is thus properly to be attributed.

Is there more drunkenness now than before the Eighteenth Amendment took effect? Our opponents so affirm; we deny. They seek out certain centers for figures to prove an increase in arrests for drunkenness; to which we reply that such arrests depend as much upon the activity of the police as upon the number of drunks.

I am not interested in statistics. I never have been. In all the years of my connection with the prohibition reform, I have never rested an argument upon statements of facts which depended upon unknown witnesses or upon masses of figures. I think that method is most valuable, but I have no taste for it. I leave it to those who delight in that line of attack. In my judgment ninety-nine out of every one hundred will form their conclusions as to the effect of prohibition and as to whether it should be maintained or repealed by the facts which come under their own observation. They form their opinions from what they themselves know.

Let me put it this way: If any reader of this article has more friends who are now drunkards than he had before the Eighteenth Amendment was adopted; if the children of more of his friends are

going hungry and poorly clad because of drink; if more of his acquaintances are out of work and dependent upon others for help; if more of them are turning criminals; if he meets more of them drunk every day than before nation-wide prohibition came, all the favorable statistics I could gather from every section of the country proving the advantage of prohibition would leave him cold and unconvinced.

On the other hand, a wet may talk until he is black in the face about the harm which prohibition is doing; he may bring forward all the statistics he is able to compile which seem to prove his case, and get nowhere with people who are aware of the improved conditions among their own friends and in their own neighborhoods.

In other words, we are dealing with an issue and a condition with reference to which the average man or woman may form his or her own conclusions from facts personally observed.

But what about the claims of the wets? How are they to be answered? That depends upon the one who makes the answer. Somebody once asked Josh Billings if he believed in the final perseverance of the saints? He answered that he did if he could pick his men. What to do about the claims of the wets depends largely upon the wet who is making the claim or upon the source from which it emanates.

**R**ECENTLY, at the request of the Rotary Club in Haverhill, Massachusetts, it was my privilege to debate the question with a lawyer in that city. He proceeded to prove the failure of prohibition by alleged facts and figures relating to San Francisco. That was about as far as he could get from Haverhill, the scene of the debate, without leaving the country. He was forced to admit in the presence of the Haverhill people that conditions in his own city were vastly improved under prohibition.

Without impugning the motives of those who differ from us and without raising any question as to their honesty, it is fair to suggest that if more intoxicating liquor is being made and consumed under prohibition than during the days of the old time saloon, our wet opponents should be satisfied. In that event, they are getting exactly what they want. But on the contrary, prohibition is denounced on the ground that it interferes with their personal liberty—with their right to drink what they please, and more to the same effect. It is not easy to reconcile that with their boast that under prohibition liquor is easier to get than it was before and that they are drinking more of it.



**A** MAN may not eat his cake and have it. We cannot consent to allow our opponents to have it both ways. What fair-minded man doubts that as a matter of fact much less liquor is consumed than in the days of the saloon? It taxes credulity to the limit to believe that the liquor industry is greater today than before, when the sky was filled with the smoke of breweries, when distilleries abounded and shipped their products by trainloads, when the open saloon was found on every hand. By what rule of development can a business grow greater as it disappears from sight? If all meat markets were closed and slaughterhouses padlocked, would anybody believe that more meat products were being consumed when practically all signs of the traffic had disappeared? Could such business increase under those conditions except in such obvious fashion that the dumbest people would know it?

In the old days, the drunkard was ever present. His poverty-stricken family was known to the community. The place where he hung out was an established center. These are gone from sight, yet the wets ask us to believe that something worse has taken their places. Their request is fantastic. We venture the assertion that only the opponent of prohibition, who has determined that he will not be convinced professes to believe such absurdity.

It should be kept in mind that the unquestioned results achieved have been brought about notwithstanding the disposition on the part of prohibitionists to assume that the fight was over the moment the Eighteenth Amendment was ratified. That was natural, however regrettable. It had been a long struggle. It culminated in the ratification of the Eighteenth Amendment. Our people supposed the liquorites would respect that action, that they would have due reverence for the Constitution. Therefore, friends of prohibition assumed the fight was over; that what remained was a mere detail of administration in the form of enforcement of the law.

How badly mistaken they were becomes daily more apparent. It should be cheerfully granted that millions, who did not look with favor upon prohibition, have refused to be parties to its violation, but the organized wets, determined on ultimate defeat of the policy, have shown their utter disrespect for the Constitution and disregard for law.

The fight is with them. The country finally must determine whether a minority, unreconciled to an

act for the moral benefit of all, is to be permitted to override the will of the majority and bring this great policy to naught.

**T**HE duty of friends of prohibition lies plainly before them. They should not cease reminding the public as to the conditions which marked the days of the saloon. Evidently the wets have outlined a course based largely upon the theory that the people have short memories. For example, we hear it said constantly that under prohibition boys carry flasks. The announcement is made in that triumphant manner which indicates that boys never before carried flasks and drank from them. It is sufficient to remind anyone old enough to have a memory extending back into the reign of the saloon that flasks of liquor were kept on sale in all such resorts and were sold day and night and were carried everywhere by boys and men. In the best of neighborhoods there would always be someone to show up at any party, spelling match, or any other gathering with his flask of liquor. The whiskey flask is not a new thing. It is as old as the traffic itself. But the wets use the argument that centers around it as though it had made its advent only yesterday.

We are asked to believe that crime waves are due to prohibition. Just what they are due to in the countries which have the legalized liquor traffic our wet friends do not tell us. Thinkers long since have concluded that increase in certain crimes or offenses is due to the World War, its demoralizing effects upon standards of life, and to the tremendous changes which have come about within a decade.

Does any sane mind believe that we would be a more orderly and law-abiding people had the prohibition amendment been rejected and had the legalized liquor traffic remained?

I am not one who thinks we have an easy struggle ahead of us, but I do not doubt the outcome. I expect us to win on the high moral ground that for a nation to refuse to compromise with evil is to put itself in a position to receive the blessings of God. I am not much worried about the wild assertions of the wets. They run counter to the facts observed by the average individual.

We shall succeed more quickly if we force reluctant government officials to go forward in discharge of their sworn duties; if we compel political parties and leaders to get in line with the Constitution of the United States.

We may lose some battles. We will win this war.





# One Method of Developing Christian Unity

## Two Major Religious Bodies Hold an Epoch-making Joint Convention

By ARCHIE B. BEDFORD

Chairman of the joint convention program committee and entertaining pastor as minister of our South Salina Street Christian Church, Syracuse, New York



Archie Bedford

FOR many years, the New York Congregational Conference and the New York and New Jersey Christian Missionary Society have met at the same time, but in different cities. Two years ago, we invited the Congregationalists to unite with us in a joint convention. They accepted the invitation and the date was set for May 15-17, 1928, and Syracuse was to be the convention city.

This convention has just come to a close. It is too early to write its history for its influence will be lasting in our own state and we hope it will inspire many similar conventions throughout the world.

The purpose of the convention was not to unite the two churches, for we realize that we are not ready for unity—as much as it is needed. The aim was simply that we might have the joys of the rich fellowship that such a convention would give and that we might begin in a real way to develop that Christian unity which must precede church unity. We were richly rewarded in the fulfilment of our purpose. John Robert Gee, my neighboring Congregational pastor writes:

“The great convention is over! It was in every sense a great convention. Its effect upon the religious life of this city was profound. Not a discordant note, not one moment of friction. For three glorious days we enjoyed the most beautiful and intimate fellowship. Hour by hour the great convention moved onward and upward to higher things. It is my deep conviction that no man could live through those convention days without finding a finer faith and a clearer vision. Whatever may happen in the coming days—for many of us things can never be the same again. No, the millennium is not here, but we have caught a glimpse of that new and better day when Christians of all creeds shall live together in good will and peace and strive together in the spirit of Jesus for the extension of the Kingdom of God!”

Robert Bruce, the chairman of the Congre-

gational program committee who worked with us in arranging the program, writes:

“Most of the things said in the meetings about union were in no wise new. All of the current spiritual and material reasons for two denominations coming together were stressed logically, passionately, and without bias—but it was only a re-statement and re-emphasis. That which was new to me, perhaps because I had never seen such an experiment before, was the spirit of the groups and the individuals who were responsible for the moving of the machinery, as well as those who appeared upon the platform as speakers. There was no denominational self-seeking, no glorying in historic names or possessions. On the other hand, upon the part of each, there seemed an utter forgetfulness of that which we have been wont to refer to as precious and peculiarly our own in a sense of the oneness which may be ours in Christ. Certainly no man could have lived through those three days in intimate contact with the leaders upon both sides without realizing that we have much in common, and further that the “unity of the spirit in the bond of peace” was and can be realized so far as the Disciples and Congregationalists are concerned.”



The flag under which all Christians unite

THE general theme of the convention was “Christian Unity.” Charles Clayton Morrison and S. Parkes Cadman looked backward, Dr. Morrison at the kinship between the Congregationalists and the Disciples and Dr. Cadman at what has been accomplished through the Lausanne Conference and other conferences toward Christian unity.

Our thought on the second day was directed toward the pathetic need of Christian unity for the evangelization of the whole world and for the rebuilding of the social order on Christian ideals. Our choice of speakers were Miss Ella C. Hoxie of Sholapur, India, Mrs. J. M. Stearns, of St. Louis, A. W. Fortune of Lexington, Kentucky and Russell H. Stafford of the Old South Church of Boston.



On Thursday, the last day, our minds and hearts were faced toward the future as we listened to Charles Emerson Burton on the "Oneness of the Church," Peter Ainslie on "How Can Christians Come to Behave Properly Toward Each Other" and Charles E. Jefferson, the saintly star of Broadway, on "Christian Unity—the Future."

No convention would be complete without the banquets. We had four. On Tuesday evening the men held a fellowship banquet in the First Baptist Church and the women a fellowship banquet in the First Methodist Church. On Thursday night, our young people met together in the First Baptist Church to present their views on unity. The fourth banquet was the finest of all for it was our communion service with our Lord during which we broke bread together and drank of the cup in memory of our Master. Raymond A. McConnell of the Congregational church and our beloved shepherd, Benjamin S. Ferrall, presided at the table and laymen from our local churches waited on the congregation.

As we have said before, the convention moved smoothly, without one moment of friction. The reason was the fine Christian spirit and courtesy of E. C. Warner, the Congregational layman moderator, and Finis S. Idleman, who presided together over the many sessions.

What was accomplished? No one can tell at this early date. The papers, which gave such fine publicity emphasized, as papers are apt to do, that the two churches were going to unite. I would that it were true for we are closely akin on the great fundamentals of our faith and practice. I am sure such

a union would be approved of Christ. While continuation committees were appointed, the purpose of the convention was not to unite the two churches, but that we might enjoy the rich fellowship and Christian experience of meeting together. We were abundantly rewarded, for the convention fulfilled our expectations in every way. We will always have a warmer heart for our Congregational brethren and a keen appreciation of their fine Christian spirit, and we feel they will always love us more and appreciate the work we are trying to do for Christ.

It is our hope that this method of developing Christian unity will be followed by our own church in every state, not only with the Congregationalists, who are closely akin to us, but with any and all Christian churches who are ready to try the experiment which we have found so fruitful. We have preached organic church unity which cannot come until we have learned to practice Christian unity and Christian unity will come when we come to know, to appreciate and to love our fellow Christians in deeds as well as in words.

*The Syracuse Herald*, in a lengthy editorial on "Christian Unity" on May 19, closed with this paragraph:

"That the Syracuse joint convention is regarded of tremendous importance in the Protestant church world is evidenced by the space devoted to it in both the news and editorial columns of the press of many cities. Most of those who comment agree that a real beginning is being made toward the unification of the Protestant communion. Syracuse bids fair to go down in church history as the place where an epochal and long-awaited movement began its consummation."

A significant international gesture that has recently been brought to the attention of the world, is the awarding of first prize in a California state-wide contest to a Japanese girl for writing the best American flag creed. Fumie Yanagisawa, an 8th grade student in the Berkeley, California, schools when she wrote the creed, is the winner. The contest was open to all children between the ages of 12 and 19 and 12,000 manuscripts were submitted. The creed was adopted by the state American Legion as its official pledge of allegiance and is now being considered for the national prize.



Fumie Yanagisawa

## The Creed

**I** PLEDGE allegiance to you, flag of my United States, in word and deed.

I believe that you will help me to be a loyal citizen both in peace and war! I believe that you will lead the world, not only in strength, but in righteousness. I believe that your stars are the shining symbol of the eternal brotherhood of men in the world.

"Old Glory," as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of liberty, justice and peace, not only for America, but for the world.



# The Investment of Your Summer

## Is Self-Improvement a Coveted Dividend?

A LARGE group of Disciples of Christ will avail themselves this summer of the opportunity of broadening their horizons by attending one of the four Missionary Education Movement conferences or some of the Interdenominational Schools of Missions. No wiser, safer, dividend-producing investment of the summer months could be made.

The four conference points of the Missionary Education Movement are well known resort points and accessible to all. Blue Ridge, North Carolina, where the conference will be held June 26-July 5, is located fifteen miles east of Asheville. The conference grounds comprise over a thousand acres of virgin forest on which thirty buildings provide comfortable and adequate living quarters, classrooms and assembly halls. Silver Bay, New York, where the conference will be held June 29-July 10, is located on Lake George and the beautiful lake and splendid mountains afford an infinite variety of outings and recreation. The Seabeck, Washington, conference



In a breeze from the Pacific,  
Asilomar, California

beyond is the majestic Pacific Ocean. The Disciples of Christ will be well represented on the faculties of these four conferences as well as the several schools of missions. A. F. Hensey, who has just returned on furlough from Africa, will conduct the adult course on Africa at the Blue Ridge Conference. Dr. Royal J. Dye, our indefatigable spokesman for Africa will conduct the same course at the Asilomar conference and Mrs. Evelyn Utter Pearson, also of Africa, will teach the same Africa course at Seabeck. Miss Anna Clarke, one of the young people's superintendents of the United Society, will conduct the course in missionary methods for young people at the Blue Ridge Conference.

At Boulder, Colorado, an interdenominational school of missions is being held June 19-25 at which



Bathing in the Lagoon, Seabeck, Washington

will be held July 21-31, at the ideal time for vacationing in this spot. The buildings, clustered among beautiful evergreen trees and in an old apple orchard, look out over a branch of Puget Sound to the snow-capped Olympic Mountains. At Asilomar, California, the conference will be held July 23-August 1, and all students will be charmed with the ever shifting sand dunes which lie just behind the conference grounds while immediately



A view of the grounds of Silver Bay, New York

Miss Joy Taylor, head of the missionary education department of the United Society, is teaching the home missions course for both the adult and young people's group. Miss Mary Campbell, formerly a missionary to India and now a member of the home department staff of the United Society, will represent the United Society at the Home Missions Institute at Lake Chautauqua,



A young people's class in the Recreation Hall, Blue Ridge, North Carolina

at Lake Chautauqua, New York, August 11-18 and also at the Foreign Missions Week at the same place August 19-25. E. R. Moon, builder of the Mondombe station, Africa, will deliver lectures at Lake Geneva, Wisconsin, June 30-July 1. Missionary leaders in local churches can have no greater inspiration than these conferences provide.



# New Plans for the Work in India

## Call for Concentrating Our Labors in Strategic Areas

By STEPHEN J. COREY

Head of the Foreign Department of the United Christian Missionary Society

TWO months and a half spent in India, among our stations and in conference with the missionaries and native leaders, strongly confirms the conviction that the findings of the survey, approved by the Convention of the India Mission and by the Executive Committee of the United Christian Missionary Society recommending the shortening of our line and the greater concentration of the work, was not only good missionary policy, but inevitable. Up until very recently, our mission work in India was centered in fourteen points, called stations, and was spread over a large area in the Central and United Provinces. The workers have been located in five rather distinct fields, in some cases quite widely separated from each other, both in distance and by the work of other boards. The plan proposed by the survey and recommended by our Indian Convention in 1925, was to converge upon two of the larger and more related fields, which after careful study has been termed the "preferred area." This preferred area comprises 8,160 square miles, 3,693 cities, towns and villages, and a population of more than 1,000,000 people. Besides this there is contiguous and unoccupied territory in the same section of India, with a population of at least 25,000,000. The present centers of missionary residence in the chosen area are Bilaspur, Mungeli, Takitpur, Pendra Road, Kotmi, Jubbulpore, Damoh and Barela. The former locations, with the fourteen centers, comprised an area of 11,000 square miles, with 6,000 villages and a population of 1,500,000. To carry on the work in this large and scattered area, with the larger expense of missionary work following the World War, would take about double the money we are now spending in India for current expense and also a very large increase for equipment. This at present is impossible. There is another phase of our work which has bearing on the new plans. The building of strong Christian family life, means the intermarriage of our young people. The old area is

so extended and centers so isolated from each other, together with the peculiar conditions which exist in India, that intermarriage between young people so widely separated is very difficult.

The new plans include the gradual moving of missionaries and equipment from the scattered area to the more centralized one, thus enabling us to greatly strengthen the work of the preferred area with our present force and property investments. It is planned where possible to dispose of properties to other missionary agencies so that Christian work will be carried on in the fields which have been cultivated. Wherever there have been established permanent church groups, every effort will be made to preserve them under the leadership of our own Indian pastors and make them

stronger churches. Some of the transfers can be made at once. Maudha has already been sold to S. G. Rothermel, formerly of our mission, and Bina has been contracted for by another mission. The sale of these properties is enabling the mission to make excellent investments in the preferred area. Other centers like Harda and sections of the Hamirpur district will take



Our Bible College at Jubbulpore

a longer time. The Woman's Industrial Home and the Children's School and Orphanage at Kulpahar, will no doubt need to remain at the present location for some years.

It is not difficult to explain the circumstances which led our missionaries in the earlier days, to establish the work in widely separated points. That was the accepted strategy of missionary work thirty and forty years ago. It was thought that by planting in many points, the fires would be started and quickly spread over intervening territory. We know now that building the kingdom among vast populations with age-long superstitions and religions of their own is a slow process and that the foundations must be well laid and persistent, with well ordered effort centered on limited areas.



The evangelization of the world in this generation was the great slogan of the preceding generation and while a noble ideal, its realization presupposed a zeal and widespread devotion to which the church has not attained. It is also realized now, as it was not in the early days of missionary effort, that an indigenous, self-supporting and self-propagating church is the hope of the future work. This can better be established by concentration in reasonable areas with the possibility of training a strong native leadership and evangelizing intensively. The wide planting in India was also done with the thought that financial support would increase in ratio as the work developed. This has not been the case and the greatly increased expense has made further limitation.

We must also remember that in the early days our missionaries went where opportunity opened. They could not always choose their locations. Added to this was the fact that we had two boards under which they worked in India, for the most part moving rather independently in their efforts. The India Mission was not organized as it is now and was not able to plan its work with the ground consciousness of today. It must likewise be said that the necessity of transferring some of our work does not mean that the widely separated effort has been wasted. A large part of the early work of all missionary efforts necessarily had to be preparing the soil of India as a whole and putting in the leaven which would make possible future results. Our mission has had a worthy share in making India ready for the harvest.

In connection with the new plans, we should not be

thinking in terms of relinquishing work, but rather in terms of transferring our effort to a preferred area, where we can use the money and forces at our disposal to much better advantage. Good generalship often means the change of location for parts of the army, thus making possible a better strategy. This is what is being done for India. Our line is too long for our resources of funds and workers and for that unity of effort which brings the best results. Therefore, we must shorten the line and strengthen certain strategic positions of best promise. Using the forces and financial resources which are available in the chosen area, we will not only strengthen our front but make possible new stations and far better equipment. The survey has been the best thing that has ever happened for our work in India,

for it has drawn together with a common purpose the different elements in a rather large and scattered group and has so weighed the task of the coming years as to make possible the wisest plans for a strong work. The new inventory of the work has been made in the light of the possible income for the future, and the new conditions faced in India. The field in which it is proposed to concentrate effort for the coming years will provide a most worthy challenge. The work will not be less than in the past, but the stations moved closer together so that better effectiveness and more unified effort will prevail. Of the 3,693 cities, towns and villages still in the mission area, only a comparatively few have been effectively reached. The new strategy has great possibilities in it and a great challenge.



Sanatorium at Pendra Road



Main entrance to the Burgess Memorial Girls' School, Bilaspur



Our church building at Damoh





# The New Meaning of Benevolence

No Longer Almsgiving—But Helping Others to Help Themselves

By ORA L. SHEPHERD

**D**O YOU like to read the dictionary? Or does it, as the small boy said when he first looked into one, change subjects too often? How interesting though are the definitions of some of the words that we use so glibly. Take this word "benevolence": under its heading, we find this note: "*Charity*, which originally meant the purest love for God and man (as in I Cor. 3), is now almost universally applied to some form of almsgiving and is much more limited in meaning than benevolence. We do not now speak of benevolence which does not help."

Do you remember, not so many years ago, when social service was charity in that it was nearly always almsgiving? Kind-hearted people thought they were doing all that was necessary when they doled out a basket of groceries or a bushel of coal or a few garments. In the cases where the need for constructive help was sensed, those in a more fortunate situation than the person or family up for consideration, thought that their superior wisdom gave them the right to map out courses, plan futures—take away from the person to be helped his self-respect and the right to responsibility.

We've learned better since those days. We know now that the finest service we can render is to help a man help himself. Help him accept the responsibility that is his, help him think and plan for himself how to carry that responsibility.

There is no more striking illustration of this new

As a field worker under the United Society Mrs. Shepherd is constantly stressing the need for a new evaluation of our great work of benevolence. In the accompanying article she tells of the note—"not charity but a chance"—particularly as it is being emphasized in the homes maintained by the Disciples of Christ.

constructive service than in the solution of problems presented in homes that are broken up. Every energy is put forth by social service

workers to maintain the home, to keep the family unbroken, to hold the parents and children together. Only when there is no other recourse, when all other methods have failed, only *then* are parents relieved of their responsibility toward their children. In the state of Ohio last year fifty-eight per cent of the children temporarily placed in tax-supported institutions were returned to their parents after conditions had been changed or remedied. Only one per cent were given to foster-parents for legal adoption.

This policy of benevolence—constructive service—is carried on in the six Homes for dependent children which we, as a brotherhood, maintain and support. Some of the children in these Homes have neither parent living nor relatives who can assume their care. In those cases, adoption into carefully investigated homes is the happiest answer to the problem of the child's welfare. No institution, however efficient it is, can take the place of a home and individual love and care.

But where a child has a father or mother living, every effort is made to help the parent accept and carry (at least, partially) the responsibility which is his. The child needs the parent, the parent needs the child, and it is wrong to separate them permanently unless every other recourse has failed.

Some of these parents need a helping hand to



steady them just for a while until they can make adjustments, need a shelter for the children while they try to face the future. One mother was left not long ago with four children to support, a good woman wanting to care for her two boys and two girls but not knowing how she could feed five mouths and clothe five bodies. These children were admitted into one of our six Homes and the mother was given employment under the same roof as a helper in the babies' ward. She did such good work there that the staff doctor spoke about her ability to the Board. They in turn grew interested in the possibility of her becoming a nurse. Arrangements were completed whereby she is now in a hospital receiving her training as a nurse. It is impossible for her to do anything in a financial way now for her children but, in a little while, this mother will have a paying profession and be in a position to support her children. Charity? No! Benevolence? Yes, of the finest kind.

Do you remember the orphans' homes (asylums, we called them!) of yesterday? Do you remember how pasty-faced the children were, how starved and scared they always looked and acted? And they were always dressed in some unbecoming garb which labeled them unmistakably as children "from an institution."

Thank goodness, we have learned better. In these six Homes, the children are made physically well and strong if it is possible for science and skill to accomplish it. Words cannot adequately convey the appreciation due those splendid men and women—doctors, dentists and surgeons—who give their time and talents without any remuneration other than heartfelt thanks to the physical welfare of these children. Bad tonsils, adenoids, aching or decayed teeth, weak eyes that need glasses—these and other defects are taken care of in order that these children may have normal healthy bodies, the inherent right of every child.

In these six Homes, there are no pasty-faced undernourished children. There are no starched diets. The children get milk, eggs, butter, cereals, green vegetables—the foods that will make them grow. And they get *all* they need. They are not sent away from the table still hungry. One day at luncheon, a group

of boys sat at a table in one of the Homes. Some good women out in the state had sent in some appetizing jam, and so this day we had bread and butter and jam. The bread plate was passed around the table and the bread disappeared from that plate like magic. The group-mother had the plate refilled; again it went down the line and the bread melted away like snow on a hot day. She smiled and said, "How many of you boys would like more bread?" Well, I never hope to see a more unanimous vote than I saw then. The boys were a little ashamed of being so hungry but not too much ashamed, for when the heads went down the hands went up! And the bread plate was sent back to the kitchen to be heaped up again with thick slices.

There are no uniforms worn in these six Homes. These children are just like your children and mine and they have the right to look like other children, to be dressed like other children and not be labeled by uniforms.

They go to public schools where they mingle with other boys and girls and share in the same educational equipment and courses. We who know them and love them crave for them the same occupations and enjoyments that other children have. We want them to take their places in life better prepared, because of their training within these Homes, to meet the problems that will face them. I found one day this verse written on the black-



"Say, we play fair in this Home"

board in one of these six Homes:

"Success in life does not depend  
Upon the fact one has a friend,  
Or on his health or wealth or face,  
Or on his creed or on his race;  
But on the fact that he can see  
Each day some way, on land or sea,  
To aid mankind and serve the Lord,  
And I've with both in sweet accord."

These six Homes supply an atmosphere of love and sympathy, an environment of kindness and honesty and square dealing. A group of little fellows were playing on the lawn of one of the Homes. A newcomer was grabbing everything he could get his hands on. He had been taught that was the way to



get along in the world. The others were a bit bewildered by such tactics, then suddenly one of them stepped forward and announced, "Say, look here! In this Home, we play fair!"

How can figures tell adequately of the Christian training that these children get? In one of the six Homes last year twenty-eight children confessed Christ; in another, twenty-four. In a third, every child over eight years of age is a member of the church. Let me share with you a rich and happy experience I had some months ago. I had spoken in a Sunday school about one of these six Homes; after the session was over, a young man came up to me and said, "I am a traveling salesman with my headquarters in Chicago. I came back to Cleveland to visit over the week-end and that is how I happened to hear you speak today. I wanted you to know that years ago I was one of the boys in this very Home." I was so surprised to hear this and asked him to tell me about it. He told me of his father's death, that his mother could not carry on

alone and that he and his sisters were placed in the Home and were there for a number of years. He continued shyly, "I *know* I was a better boy and I think I'll be a better man because of the training I got in the Home. I want to make a little gift; it'll have to be small because I'm just starting out financially, but I'd like to help make it possible for some other fellow to have the same chance I had." Can you ask for a finer testimony?

Do you know that these six Homes are rated by social service workers as among the finest institutions of their kind in the United States? Do you realize that incalculable influences for good are being planted in the hearts and minds of the children within these walls? But are you happy in the knowledge that hundreds of deserving children are turned away from these doors each year for lack of room? Hundreds of children, worth while, capable, rich in possibilities!

Benevolence? Yes, the very finest kind! But still far too little of it.

## What's Doing In Britain

### A Monthly News Letter from a British Lay-Preacher

London, May, 1928

**G**OOD news has been received from our British missionaries in India. Writing in the Foreign Missions number of the *Christian Advocate*, A. C. Watters, the organizing secretary, sums it up as follows:

"At Dudhi some eighteen months ago, the church pressed for the appointment of a preacher and offered to find two-thirds of his salary. A native pastor was appointed whose work has given great satisfaction and a small revival has taken place. The church membership has increased thirty per cent and further good reports are expected.

"At Latchar, where Henry Price and his wife are working, good results are also being achieved, and if the present rate of progress is maintained the long expected 'mass-movement' will be an accomplished fact."

#### *New Rest House.*

In Siam a new house for the accommodation of missionaries has just been opened. It has been dedicated to the memory of the late William Crockatt for many years the general secretary of the Foreign Missions work. It is to be known as the William Crockatt Memorial House.

#### *Advance in Africa.*

Miss Bannister returned to Nyassaland early in May to continue her work there which was hindered by the war and its subsequent upheavals. This work has been kept going by the native Christians with financial help from this country. There is an appeal for additional missionaries, particularly educationalists, to go to Africa to develop the organization of school work.

#### *Delegate Elwes' Report*

A. J. Elwes has returned home and has given an enthusiastic report of the cordial welcome he received as a delegate of the British churches at the recent convention in Columbus. Writing in the *Christian Advocate* he says that he "sensed a sympathy and delight so cordial and unfeigned that all timidity was banished—perfect love had cast out all fear."

His experience, he says, will be unforgettable and will remain as a debt owed by the British churches to such brethren from America as may seek their fellowship when they visit this country.

We feel sure that this interchange of visits by leading people of both countries must deepen the feelings of brotherhood and mutual understanding and will establish a bond of union which will never be broken.

#### *Dr. Medbury's Visit*

The churches have been delighted to learn that Dr. C. S. Medbury has been appointed to represent the American Disciples of Christ at the British Annual Conference at Leicester in August.

Dr. Medbury's name is well known here and he can be assured a great welcome to this country. His presence at our conference is regarded as a great inspiration because of the contribution he personally will be able to make and also because he will be representing the churches of America.

#### *Union Among the Methodists*

Methodist union, writes a correspondent in *The British Weekly*, is at last moving decisively toward its consummation. The final vote on union is to be taken by each conference in 1931 on the seventy-five per cent basis. This vote, if favorable, will not take effect until 1932 when the three denominations will hold their first United Conference. When the union takes place the Wesleyan Methodists, the United Methodists and the Primitive Methodists will form a United Church.

#### *American Visitors Entertained*

Warren Hastings, a young American preacher, who is studying at Edinburgh University, has been conducting the services at the Evington Road Church, Leicester, during April. On Easter Monday Mr. and Mrs. Hastings were taken by motor to Stratford-on-Avon where they had lunch and tea with the members of the Young Men's Convention which met there for the Easter vacation.



# Geneva Holds a Clinic

## An Ohio Town Puts the Jesus Way of Life on the Table for Examination

By R. K. WHATELY

Since coming to this country from Australia two years ago, Mr. Whately has been pastor of the Church of Christ in Geneva. As chairman of the Geneva Ministerial Association, under whose auspices this unique "clinic" was held, he is peculiarly qualified to speak on its merits, which he does at the special request of "World Call"

IT IS quite usual for a new message to be stated with extravagance and received with hostility.

It was extravagant to speak of "the social gospel." There is one gospel. It has social implications. We did not discover this fact. We are rediscovering it. It is not therefore a new gospel.

Perhaps there are two main social implications of "the old-time gospel." The first has always been recognized, namely, that Christians should cause no trouble to the group, but actually be helpful through living the religion of the Golden Rule. This principle has most frequently been strained to the breaking point when theological differences have arisen. War is an unholy thing, especially when conducted in the Holy of Holies; and Protestant and Catholic history alike give evidence of the fact that many men and groups have almost lost their Christianity while defending their theology. Yet despite the frequent lapses of individuals and groups, the church always has set forth the Golden Rule ideal for individuals. How could it do otherwise when there was ever some acquaintance with the life of Jesus, the Sermon on the Mount and the parable of the Good Samaritan?

The second implication is even more difficult of recognition. It is that groups themselves have an obligation to react in Christian ways toward individuals and other groups. It is this idea that is comparatively new, for the problem has only lately become acute. Formerly the groups likely to mould the life of an individual were few and simple: The State; The Church; The Family. Now relationships with each of these are far more complex, and there have been added innumerable other types of association characteristic of our industrial, commercial, educational and recreational interests. Almost bewildered, the individual is coming to see the necessity of asserting not only or chiefly his own rights, but the rights of the individual as such. Good can only be realized as it is experienced in individual lives. It is for them that groups exist.

That last sentence is radical in its implications. It is easy to render lip service to the idea, but many readjustments follow attempts to apply it. Do states really exist for the sake of the governed, or chiefly in the interest of the few "higher up"? If there must be a bias, should it not rather be in favor of the poor and the many? And if a state should succeed in

legislating for the progress of all its citizens, has it not a Christian obligation to be equally solicitous for the welfare of citizens of foreign countries? And so the Christian mind surveys all types of association making these human demands of them and of the institutions which have characterized them.

The two social implications of the gospel which we have stated may be summed up in a single principle. It is that human relationships become Christian when they are guided by love. Thus far all is simple. But how is a preacher to apply this principle? If we develop a reason that is serviceable we must take care to suggest a service that is reasonable. Love must be intelligently guided in this complex world. It will not do to give men gold and leisure only to find that they are deprived of ambition, or perhaps of bread.

MINISTERS of Geneva, Ohio, recently faced up to this difficulty. They had a desire to help all the people of all the churches enlarge their conception of salvation and duty. They knew that it would not do to deal with details. It was therefore decided that experts should be invited to visit the community to conduct a "Clinic in Jesus' Way of Life." Without exception they replied as if the project were something new and quite significant. There were of course some genuine prior engagements. But it did not take long to complete their list of speakers, despite the fact that they promised nothing but expenses and good audiences.

Thus it was that the evening of Sunday, April, 22, a week of special meetings commenced in that sure center of community interest, the high school auditorium, which had the additional advantage of being larger than any of the local churches. The address was delivered by Dr. Wilbur V. Mallalieu, pastor of the First Methodist Episcopal Church of Akron. War was described as the greatest collective sin and the machinery of preparedness was shown to be useless and provocative. One was reminded of the appeal of that English friend of American self-government, Edmund Burke: "If we must have war, let it be a competition of virtues by which alone both sides can profit."

Each night one special musical number was rendered. The preliminaries were quite brief. Immedi-



ately after the address the ushers would begin collecting written questions. The privilege of asking questions verbally also was accorded and was never abused. The answers given were usually as definite and as pointed as the questions. There were of course some humorous situations. Neither the speaker nor the subject was spared. People wanted to know. And they learned at least what one man thought.

THE church herself was put on the table of the clinic the second night. The audience came recognizing the malady of disunity. Bishop Warren L. Rogers of the Episcopal Diocese of Ohio came to describe and to prescribe. Or at least, he came to describe. Much has been made of differences of racial temperament being responsible for ancient divisions of the church. The Bishop did not seem to be at home to the idea that in America we are fortunate because here racial differences are in the melting pot and that therefore we have an unrivaled opportunity of developing a truly catholic solution. He considered America unfortunate, and frankly stated that he did not propose giving up anything. It was the old problem as to what are the essentials in which we must have unity. Thus Geneva, Ohio, came to feel the problems of Lausanne, Switzerland.

Dr. Winfield Scott Hall was brought from Philadelphia to speak to the young people of the city and suburban high schools. The school board paid his expenses. Great good resulted from his group discussions with selected scholars of questions of sex hygiene. His two subjects on the clinic program were, "America's Future and the Child" and "Christian Marriage."

At another afternoon session, L. G. Batman, pastor of the First Christian Church of Youngstown, provoked serious thought of the Christian ethics of investments. Before a fine evening audience he was frank, humorous and convincing in discussing "Christianity and the Disregard for Law."

Thus far, the State, the Church, the Home, Finance and Justice had been surveyed. It remained for William P. Hapgood of the Columbia Conserve Company of Indianapolis, to open the eyes of all to possibilities in the sphere of industry. He disclaimed

any desire to suggest what other managers of industry and owners of capital should do. He simply stated the advantages that had accrued to his business through making it possible for his employees to enjoy the privileges and bear the responsibilities both of ownership and of management. His testimony of the response of an average group of workers to the challenge of a situation was encouraging to those who still believe in government of the people both for and by the people. Why not self-government in industry?

One night the local high school was to be engaged in triangular debate on the proposition: "Resolved that the United States government should refuse to give military protection to property owned by its citizens and situated on foreign soil." It was with mutual advantage that this discussion was incorporated in the program of the clinic.

Professor Harry F. Ward of Union Theological Seminary, came from New York to speak on the subjects, "Is Privilege a Bar to Fellowship?" and "Can Our Civilization be Saved?" In masterly fashion he presented cross sections of contemporary movements and indicated what it is to adopt the Christian way of life.

WHEN amusement concerning "black lists" was at its height, Judge Florence Allen of the Ohio Supreme Court, expounded the history and the implications of The Bill of Rights. Her Sunday evening address on "Christian Internationalism" was a climax to the week. Expressing regret that the League of Nations had become an issue of party

politics, she confined her advocacy to such peace-making as that of Secretary Kellogg. Incidentally, many good Republicans found themselves wishing that this judicial Democrat might come to have responsibilities even greater than those Ohio has placed upon her.

To anticipate an inquiry: The expenses of the project were more than cared for by offerings at half of the meetings.

Of the advantages of the scheme only two need now be commented upon. In the first place, the problems raised were none the less searching and the solutions suggested were none the less vital because the audiences were large. That they were so, was an

### *The Need of the Hour*

What do we need to keep the  
nation whole

To guard the pillars of the  
State? We need

The fine audacities of honest  
deed;

The homely old integrities of  
soul;

The swift temerities that take  
the part

Of outcast right—the wisdom  
of the heart.

We need the Cromwell fire to  
make us feel

The common burden and the  
public trust

To be a thing as sacred and  
august

As the white vigil where the  
angels kneel.

We need the faith to go a path  
untrod,

The power to be alone and vote  
with God.

—EDWIN MARKHAM.



obvious advantage over the usual discussion groups.

Secondly, when a minister ventures upon social topics he is apt to be suspected of meddling in other people's business. As a rule it is, however, false to assume that he has an ax to grind. His ambition really is to help develop a generation of socially-minded Christians. If this can better be done through visitors they should be employed. And if in addition they are experts, they will carry greater conviction. *Ex cathedra* utterances concerning applications of the principle of love to concrete situations are always dangerous. But knowledge and experience gain respect.

Christianity always has been a religion of the circumference. In taking our stand at the cross of

Christ we may remember this as we look toward new forms of old problems. It was in 1883 that Principal A. M. Fairbairn said, "A center to be a center must have a circumference; the man who does not now and then make his people feel the immense circumference of the truth, with all the lines radiating from the center toward it, does not preach the gospel. But the circumference, to be a circumference, must have a center; and the man who does not stand in the center, speak to all men and look at all things from it, is a man who will never feel or make others feel that there is any circumference whatever."

Geneva's experiment dignified Christianity and exalted its Lord.

## "Where Cross the Crowded Ways of Life"

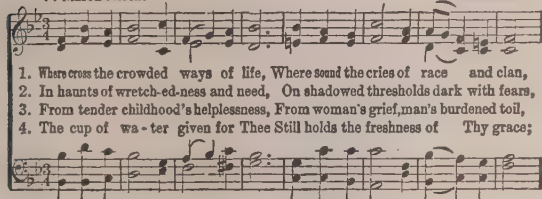
Hymn Story and Interpretation

By S. W. HUTTON

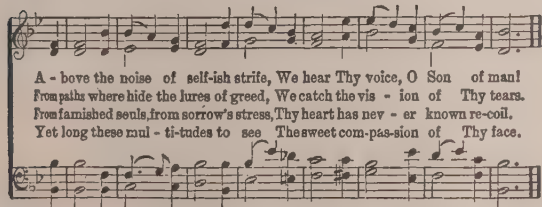
### Where Cross the Crowded Ways of Life.

F. Mason North.

Beethoven.



1. Where cross the crowded ways of life, Where sound the cries of race and clan,
2. In haunts of wretchedness and need, On shadowed thresholds dark with fears,
3. From tender childhood's helplessness, From woman's grief, man's burdened toil,
4. The cup of wa-ter given for Thee Still holds the freshness of Thy grace;



A - bove the noise of self-ish strife, We hear Thy voice, O Son of man!  
From paths where hide the lures of greed, We catch the vis - ion of Thy tears.  
From famished souls, from sorrow's stress, Thy heart has nev - er known re-coil.  
Yet long these mul - ti-tudes to see Thine sweet com-pas-sion of Thy face.

- 5 O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city's streets again,
- 6 Till sons of men shall learn Thy love  
And follow where Thy feet have trod:  
Till glorious from Thy heaven above  
Shall come the city of our God.

D R. FRANK MASON NORTH realized that the greatest of all fine arts is the art of Christian living. As secretary of the city missionary work of the Methodist Church in New York City, and also as a traveler among European cities he felt the challenging appeal of the great throngs of people surging to and fro at the crossing of these city streets.

He had preached a sermon on Matthew 22:9 and had been deeply impressed by the American Revision which reads: "Go ye therefore into the parting of the ways," so in 1903, when Professor Winchester of Wesleyan University asked him to write a missionary hymn for the Methodist Hymnal of 1905, he wrote from rich experience. He hesitated at first saying that he did not have the ability to write a hymn worthy of that book, but Professor Winchester, knowing his poetic ability, prevailed upon him to write.

"Where Cross the Crowded Ways of Life" was the result, a social service hymn of the highest order. As you sing or read the hymn you can see, with the author, those hurrying, jostling, crowding throngs of people moving across the streets of metropolitan New York and your heart is stirred in their behalf. Many hymns have their origin in wayside places where meditation prevails. This matchless hymn is preeminently a hymn of the city.

The melody is found in William Gardiner's Sacred Melodies and is an arrangement of one of Beethoven's symphonies. It aids mightily in expressing the ardent spirit of social welfare which stirs anew the church today.

## On the Heights

By Jane Warren Vivian

Within the shelter of the hills  
God is so near!  
I feel the closeness of one  
Who often left the weary crowd  
That touched his garment's hem  
And went for strength, to where  
The silent hills could comfort  
To where the winds could heal  
His breaking heart,  
And lift a burden too great  
To be borne alone.

I stand in the early morning's light  
With all around the sound of wings  
invisible,  
Hearing, knowing, feeling things  
That never leave the heights sublime.  
Like Moses, I might see  
A great, white flame  
In this still sacred place  
Then like him, I hide my face  
And breathe the Master's holy name





—Harding in the Brooklyn Eagle  
The New Formation

# Eagles of Peace



—Copyright Wide World Photos

From left to right: Captain Harry W. Lyon, Jr., navigator; Commander Charles Kingsford-Smith, pilot; Captain Charles T. P. Ulm, co-pilot; James Warner, radio operator. Lyon and Warner are Americans; the other two Australians. The picture was made just before their hop-off from California to Australia. They are standing by their giant tri-motored monoplane "Southern Cross."





The most famous couple in the world, Colonel Charles A. Lindbergh and the Spirit of St. Louis, messengers of goodwill to France and to Latin American republics.

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# Board of Education and Work of Our Colleges

## The Kappa Beta Convention

**T**HE thirteenth annual national convention of Kappa Beta, a fellowship of university women of Disciples of Christ, was held at Ames, Iowa, April 27-28-29. Delegations were present from chapters from the following institutions: University of Nebraska, University of Kansas, University of Missouri, Kansas Agriculture College and Iowa State College. Two representatives from Butler College, Indianapolis, Indiana, petitioned the convention for affiliation with Kappa Beta, and the Iota Chapter was installed at Butler the first week in June with twenty-five charter members.

Miss Grace Goslin of Delta Chapter, Columbia, Missouri, was elected national president for the next two years, succeeding Miss Maxine Watts, of Epsilon Chapter, Iowa City, Iowa. For the past year Miss Goslin has been national recorder of Kappa Beta. Miss Genevieve Miller, Theta Chapter, Lincoln, Nebraska, is the newly elected recorder. The vice-president and treasurer, whose offices continue for another year, are Miss Thelma Mabie, Epsilon Chapter, Iowa City, Iowa, and Miss Helen Shaw, Zeta Chapter, Lawrence, Kansas.

Dr. H. O. Pritchard, general secretary of the Board of Education, Miss Genevieve Brown of the Board of Education and national chaplain of Kappa Beta, and Mrs. J. Davis Arnold, national Adviser from Beta Chapter, Manhattan, Kansas, attended the convention and made inspirational addresses.

The 1929 convention will be entertained by Theta Chapter at Lincoln, Nebraska.

## Winner of Prize Sermon Goes Abroad

G. Edwin Osborne, student pastor of Geary, Oklahoma, who won the sermon contest conducted by the Board of Education and who was presented with the prize money at the recent International Convention at Columbus, Ohio, has made arrangements to go to the University of Edinburgh, where he will take work leading to the Ph. D. degree.

Mr. and Mrs. Osborne and their two small children will leave their home in Oklahoma during the latter part of July and after visiting with friends and relatives in Ohio will sail from New York on or before September 1. Mrs. Osborne will also do work leading to a master's degree.

## The Campbell Club

The last year is reported as being the finest in the existence of The Campbell Club, Yale University. Special speakers have been H. O. Pritchard, general secretary of the Board of Education, Dean G. D. Edwards of the College of the Bible, Columbia, Missouri, Alexander Paul, oriental secretary of the United Christian Missionary Society, I. J. Cahill, state secretary of Ohio, Alva W. Taylor, secretary of the Board of Temperance and Social Welfare. Officers of the club for next year are: President, Paul J. Keckley, Newark, Ohio; vice-president, James F. McKinley, Springfield, Missouri; sec-

retary-treasurer, Donald M. Salmon, Buffalo; corresponding secretary, Leslie Smith, York, Nebraska.

*Enid, Oklahoma.* Phillips University graduated one of the largest classes in its history this year. One hundred eight students received degrees from the College of the Bible, College of Liberal Arts, College of Education or the College of Fine Arts. The College of the Bible closed the best year of its history. Fifty-two degrees were granted to ministerial students, as follows: Bachelor of Arts, 30; Master of Arts, 15; Bachelor of Divinity, 7. The College reports that the prospects are that next year a still larger body of ministerial students will be enrolled.

Miss Mildred Clark of Hominy, Oklahoma, who received degrees from Phillips University in education, piano and theory, has received an appointment to study music at Fontainebleau School of Music at Fontainebleau, France. Only 35 students from the entire United States are accepted each year at this noted school. Miss Clark was a student for six years of Dr. Charles D. Hahn, head of the piano department at Phillips.

*Los Angeles, California.* About 100 seniors and graduates from nearby high schools were guests of the student body and administration of California Christian College one evening in May on the occasion of "Open House." The glee clubs sang and the Props and Q's Dra-



Members of the Campbell Club, Yale University

Back row, left to right: Henry Clark, Normal Ward, Paul Kennedy, Leslie Smith, Kenneth Hendricks, Earl Daniels, Eldon Frye, Lyman Hoover, F. D. Coop, Allen Miller, M. E. Sadler, Virgil Lawder. Third row, left to right: Franklin Minck, Osborn Booth, William Linebeck, Andrew Smither, W. H. McKinney, Luis Pratt, Wilbur Davis, Mark Anthony, Clarence Mulkin, Ray Bolan. Second row, left to right: James Posey, Mrs. Frank Kennedy, Mrs. J. C. Archer, Mrs. Ray Bolan, Mrs. Kenneth Hendricks, Mrs. Mae Yoho Ward, Vienna Roberts, Sara Cox, Dee Yoho, Mrs. Inez Sayre Ward, Mrs. Amos Hulen. Front row, left to right: Donald Ward, Frank Kennedy, Lawrence Berry, Robert Beck, Paul Keckley, Dr. John Clark Archer, William Saye, James McKinley, R. B. Montgomery, Donald Salmon, Amos Hulen.



matic Club presented a play, which, with other numbers of the program, enabled the young people to glimpse life at the college. This is an annual event, and by this means many new students are secured each year.

The *California Christian Collegian*, published monthly by the California Christian College, gives the following description of the first Appolliad held by the students at one of the chapel hours:

"In the old Greek days, as the Olympics were held in honor of physical prowess, so was Apollo honored as god of creative arts, in a season known as the Appolliad, at which time artists in all the creative fields offered their best in official contests. So today many universities hold Appolliads, which are in truth intellectual field days. From the English and music departments came the original creations presented, which were: A study in moods, 'Joy' and 'Sorrow,' composed by Jack Robinson; 'By-ways,' a violin solo composed by Paul Shaul, was played by Louise Ely, with the composer at the piano; a study in moods, two poems by B. Louise Ervin, on 'Despair' and 'Contentment,' were read by Mrs. Mason; 'The Boomerang,' composed by Madalyn Jones, was sung by Ralph McCutcheon, accompanied by the composer."

*Canton, Missouri.* Edwin Markham, the venerable and world renowned poet, delivered a lecture during the month of May at Culver-Stockton College. The students feel that it was a very magnanimous thing for the college administration to do in bringing this distinguished poet to Canton and to Culver-Stockton that all might enjoy and be benefited by his presence. His lecture was a deep, yet interesting portrayal of poetry in various aspects, and held the audience spellbound. Mr. Markham read numerous poems of his own creation, including "Lincoln," and by special request, "The Man with the Hoe."

Dr. Ferris J. Stephens, professor of the New Testament at Culver-Stockton for the past three years, has been called to Yale University, his Alma Mater. Culver-Stockton regrets to lose Dr. Stephens but wishes him success in his new work.

*Eureka, Illinois.* The campus of Eureka College is being improved each year with memorials left by graduating classes. One of the most recent and largest memorials is the new outdoor theater with beautiful setting in a natural amphitheater on the campus. The outdoor auditorium has a capacity of 5,000 persons. Eight wide tiers have been laid out in half circles on the slope, and have been graded like seats and aisles within any theater. Down in front of the stage there is also the "pit" for the orchestra. In front of this amphitheater is the stage, on a ground a little raised and with a background of trees and shrubs that



Kappa Beta Convention, Ames, Iowa, Dr. H. O. Pritchard, left

adds to the setting. Natural wings have been planted there in attractive shrubbery. This improvement on the campus stands as memorials of the classes of 1923 and 1926.

One of the oldest memorials and at the same time a very useful gift was that of the class of 1903. It is a concrete walk that leads from the street to Burgess Memorial Hall. On either edge impressed in the concrete are names of the graduates.

Sentiment was attached to the old bell that for years had summoned the students of the college. It had been rung for nearly a half century, but was supplanted by an electric system and years ago was taken down and stored away. Realizing the alumni sadly missed the old bell, the class of 1925 had it brought out again and mounted on the campus as a memorial.

*Des Moines, Iowa.* Two hundred and fifty students were graduated from Drake University at the commencement program June 1, when James J. Davis, secretary of labor in President Coolidge's cabinet, delivered the address. Samuel J. Mathieson of the First Christian Church of Hollywood, California, preached the baccalaureate sermon in the University Church of Christ, Thursday evening, May 31. The seniors of the College of Liberal Arts presented their class play, "The Philanderer." Following the ivy chain the seniors said farewell to the university buildings.

The orchestra in the Drake Bible College has been prominent on the campus for two years. This spring the orchestra of sixteen pieces made several concert tours out of the city and did much in the promoting of interests in the Bible College.

A student friendship chapel was recently held at Drake to initiate the selling of tags in raising money toward the national Student Friendship Fund. The campus has 15 foreign countries represented by students of foreign birth attending Drake. Two foreign born students, John Mangosing of the Philippine Islands, and Oswald Penso of Jamaica, spoke briefly in the chapel conducted entirely by students. Fifty students aided in the tag sale.

*Fort Worth, Texas.* Eight new teachers, all with the degree of Ph. D., are being added to the faculty of Texas Christian University. When it is understood that these appointments are not replacements, but are additions to the present corps of teachers, it will be seen that this is a most notable record of expansion. With the coming of these new teachers it is possible for the University to add numerous courses in various departments, especially in the graduate school.

During the past school year, the students of Texas Christian University came from 18 states and 3 foreign countries. The total enrollment exceeded 1500 from 128 high schools and 66 colleges. Six religious bodies had students studying for the ministry in Brite College of the Bible. Of these there were 71 students of the Disciples of Christ, 13 Baptists, 7 Presbyterians, 6 Methodists, 3 members of the Church of Christ, and one representative of the People's Tabernacle. Students of the university who took some Bible course numbered 1,043.

Dr. Josiah H. Combs, professor of modern languages in Texas Christian University, in collaboration with Professor Leonard Logan of Wisconsin Univer-

(Continued on page 45.)





## Station UCMS Broadcasting

**T**HE plans and specifications covering necessary alterations in the College of Missions building, Indianapolis, the future home of the United Society, have been made under the direction

of our architect, A. F. Wickes, and all work will be completed on or before Saturday, August 18. It is hoped that the society will be installed with the "business as usual" sign out by September 1. To avoid confusion of terms, it is planned to call the new home "Missions Building." The street address is 222 Downey Avenue, Indianapolis, Indiana.

Phillips University has extended a call to S. W. Hutton, associate secretary in the department of religious education, to care for the department of religious education in that institution during the next school year while W. E. Powell, head of the department, is completing his work at Yale for his doctor's degree. To fill this need, Mr. Hutton has been granted a leave of absence for nine months without salary from the society, effective September 10.

J. H. Mohorter, head of the department of benevolence, was honored recently on a trip to Texas when the board of directors of the Juliette Fowler Homes in Dallas entertained at dinner in his honor and presented him with a beautiful watch. Mr. Mohorter has served faithfully as head of our benevolent work for twenty-two years and the act of our Texas friends is a sample of the appreciation felt for him throughout the brotherhood.



Deans of young people's conferences at headquarters in St. Louis

Rear, left to right: Myron T. Hopper, Anna Clarke, Paul J. Keckley, Cynthia Pearl Maus, Glenn McRae, Genevieve Harris, Forrest H. Kirkpatrick, (department secretary) Mrs. Lois O'Bannon, Rhodes Thompson. Front, left to right: Carl B. Swift, S. W. Hutton, Lin D. Cartwright, Roy G. Ross

The executive committee of the International convention met in St. Louis, May 31 and among other matters, fixed the date for the next convention, which will be held in Seattle, Washington, August 8-14. It also recommends that the convention of 1930 be held in Washington, D. C., in October.

The Commission on the Direction of Surveys has brought to headquarters Mrs. Maria Reynolds Ford, whom the commission has engaged for four months' service, laying the groundwork for promot-



Mrs. Maria Reynolds Ford

ing the sale of the volume, *Survey of Service*, the Christian Board of Publication cooperating in providing for this service.

Mr. John Wells resigned in May to take a pastorate in St. Thomas, Ontario, after having served the United Society as the All-Canada evangelist for three and one-half years. During this time he has preached 1100 sermons and added 1267 new members to the churches. This last year he held 12 meetings and added 307. He has made a great contribution to the Canadian churches.

The evangelistic program from Easter to Pentecost was quite generally observed. Pentecost was a great day in scores of churches. A surprisingly large number of pastors preached on "PENTECOST." In Marion County, Indiana, 300 daily prayer meetings were held through the



Graduates at the Negro young people's conference, Edwards, Mississippi

First row seated: Jessie L. Wilson, Mary V. Moore, Lula Mae Franklin, Lillie B. Brozand.

Second row: Lucile Corbett, Isaac Henderson, Leota O. Christmas, Edward L. Brown, Bessie Chandler.

ten days preceding Pentecost. A One-Day Pentecost rally was held for all the churches May 25. The ten-day program culminated in an afternoon meeting on Pentecost May 27 at the Cadle Tabernacle with 4000 present. Our churches in Seattle held a union communion service. The Coffeyville, Kansas, church had a special room arranged which they called the "Upper Room" which was used during the ten days for prayer and meditation. Many other churches did similar things.

Grant K. Lewis has been visiting our Japanese work in California and the home mission churches in Utah. He delivered the baccalaureate sermon at Spokane University Sunday, June 10, and received a D.D. degree from this institution on Thursday, June 14. While in the Northwest he will visit the Indian Mission at White Swan, Washington.

WORLD CALL made the statement that Frances Elma, the little one who died, was the only child of Mr. and Mrs. F. J. Huegel. Mildred is attending high school in Hannibal, Missouri.

Kiang Hwei-seng, our evangelist at Wu-I, died on the 31st of March from typhoid fever which has been raging throughout the Chuchow district. He leaves a wife and four dependent children for whom the mission is trying to provide a means of livelihood.

Recent guests at headquarters were Mr. and Mrs. S. H. Bartlett and Mr. and Mrs. L. M. Matson of Jamaica, who are in this country on furlough.

Miss Nora E. Darnall, who has charge of the children's organizations and edits *Kings Builders*, is back at headquarters after one semester in the School of Religion at Boston, to which she will return in September for a second semester of study to better fit herself for her very responsible position.



# Glimpses of the Religious World

THE latest and probably the most far-reaching of a series of drastic changes that have come to pass recently in Turkey is the dissolution of church and state. This is the result of the Turkish Parliament's recent erasure from the constitution of the clause, "The religion of the state is Islam," which followed the expelling of the Caliph by President Kemal in 1924. Parliament was careful to point out that the discarding of the clause did not indicate that the government had gone atheist, but simply made impossible in the future the interference of the state in matters of religion.

Two Negroes have been asked to contribute to the new *Encyclopedia Britannica*. Dr. W. E. B. DuBois will write on the literature of the Negro; James Weldon Johnson will make a statement on Negro music.

A unique method of spreading the gospel has been devised by a Canadian, John Miner of Kingsville, Ontario. Two hundred wild geese were liberated by him recently with tags attached to them bearing a verse of Scripture. The geese go to Hudson's Bay territory and Baffin Land to spend the summer where, Mr. Miner states, the gospel is much needed.

Reforms are abroad in India. According to the *Indian Social Reformer*, a noticeable feature of the session of the Bhopal State which was opened by His Highness, the Nawab Sahib, was the presence of His Highness' daughter, the heir-apparent, who sat next to her father, without the veil. The Princess is sixteen years old and her lead in discarding the "purdah" will have important reaction on the social life of the Indian Moslems.

The *Indian Social Reformer* is also responsible for the news that in pursuance of a resolution passed at the last session of the All-India Women's Conference, Her Highness, the Rani of Mandi, started an All-India Child Marriage Abolition League. The objects are to arouse and educate public opinion throughout India against the institution of child-marriage. Her Highness started a general fund by contributing 1,000 rupees that working committees may be formed in all states and provinces for the development of the movement.

A National Jewish Boy Scout Committee has been organized with Dr. Cyrus Adler, acting president of the Jewish Theological Seminary in New York, as chairman. The purpose of the committee is to promote the formation of Scout troops through synagogues and to stimulate community interest in scouting.

By a special act of the legislature of the state of New York, a charter has been granted to the Religious Education Foundation, which provides a permanent and stable medium for promotion of religious education.

The first board of directors of the Foundation includes, Charles H. Tuttle, Orion H. Cheney, Newton D. Baker, Harry A. Wheeler, James L. Kraft, Russell Colgate, Robert Garrett, James C. Penney and Simeon B. Chapin. Dr. Hugh S. Magill will serve as secretary.



W. T. Tang

At the recent dedication of the new Champ Clark bridge which spans the Mississippi River at Louisiana, Missouri, a young Chinese engineer, W. T. Tang, made some significant utterances. Mr. Tang was the assistant engineer in charge of the construction and so meritorious was his work that at the time of dedication he was tendered a banquet by the citizens of that community. In expressing his appreciation, Mr. Tang, whose home is in Tientsin, China, voiced deep gratitude for the work of American Christian missionaries in his country, their influence on the lives of his countrymen and their contribution toward the reshaping of the nation.

Mr. Tang confessed his faith in Christ at the Christian Church at Louisiana, Missouri, and was baptized by W. F. Hamann in February of this year, since which time he has been a faithful member. In a recent address on "Christianity and Confucianism," he said that China needs Christianity to help solve her problems and indicated his determination

to do all he could for his people religiously and industrially when he reaches China. Mr. Tang graduated from Peking University and has studied civil engineering in Cornell University. He is returning to his native land this summer.

A proposal looking toward closer means of communication among the three Americas has been introduced in Congress in the form of a measure providing for a possible highway from Canada to Mexico, through Central America to South America.

The University of the Philippines has a plan of sending to some of the leading universities of the United States a debating team to take the affirmative side of the question of immediate independence for the Philippines. The purpose is to acquaint the intelligent American public with the type of education the islands have under American occupation and to make the government institution known abroad through the work of its students. In every encounter so far they have been successful.

An innovation in scholastic circles is the appointment of the first Dean of Religion by Princeton University, giving to religion its proper place on the campus. Robert Russel Wicks is the appointee. The work will involve some teaching, the administration of the work of the college chapel, and informal contacts with students.

A interesting long look toward the goal of Christian unity which is approached by the road of religious tolerance, is the act of a Roman Catholic institution, the University of Detroit, in conferring an honorary degree on Dr. Lynn Harold Hough, a Methodist preacher. The conferring of the doctorate was occasioned by Dr. Hough's removal from Detroit to the pulpit of the American Church in Montreal, where he will continue to spread his message of universal brotherhood. The degree was conferred at a city-wide banquet tendered Dr. Hough and was given in recognition of "outstanding tolerance of the opinions and sentiments of his fellow men, a tolerance which is the outgrowth of a soul clear in its perceptions and fearless in its expression of right."

The Fifth Annual Meeting of the International Missionary Union was held at Clifton Springs, New York, May 30-June 3. Nearly one hundred returned missionaries were in attendance, representing nineteen boards and fifteen different mission fields. These were furnished free entertainment in appreciation of their contribution to the gathering. The theme of the meeting was that of the Jerusalem Conference, "The Christian Life and Message in Relation to Non-Christian Systems," and was enriched by echoes of the great conference by returned delegates.



# Speaking of Books

## Windows Into Alaska

**WINDOWS INTO ALASKA** is a study book for primary children which will prove fascinating to teachers and pupils alike. The material is good. The suggestions are valuable and the stories are well suited both to create interest and to be of interest to primary children. A careful provision for notebook work with description of models to be made, increases the value of the course. There is also a good bibliography and an insert sheet of patterns.

The worship services are, perhaps, the weakest part of the book. They are rather meager in content, using a considerable portion of the brief time given to teaching new hymns and songs, of which too large a number are used for practical use in the average primary departments. The religious element should be cleared and the motivation of giving should be more definite. The Offertory Service seems to lack connection with the rest of the course. With this exception it is an excellent book for primary use, particularly in such denominations as have mission work in Alaska (Disciples of Christ have no work there at present).

—GRACE MCGAVRAN.

## Books In Lavender

**EVERYONE** who knows the delightful whimsies of Gustine Courson Weaver will have little difficulty in recognizing her two most recent books and sensing in their contents her stimulating personality. Both are admirably conceived and executed and are triumphs of their publisher's art as well as their author's versatility. *Our Guest* is a volume in remembrance of Mrs. Elizabeth (Mother) Ross. *The Minister's Wife* is an unusual collection of poetic fancies and foibles regarding that great host of uncrowned queens.

The warm personal friendship between Mrs. Weaver and Mrs. Ross is the background for *Our Guest*. For years, Mother Ross was an itinerant visitor in the Weaver household as she was in scores of homes throughout the brotherhood where her inimitable wit and charm, and her rich spiritual life left a benediction on her hosts. Every phase of Mother Ross's full life is treated in the sixteen chapters that comprise the volume. Personal, intimate letters from her and from her friends, snatches of her wit, bits of her favorite verses, all echo through the pages and bring vividly to mind the wholesome, genuine woman that the brotherhood so learned to love. As the gracious presence of Mother Ross was a blessing in our homes, so will this volume preserve the lingering notes of her high-tuned life.

Ministers' wives young and old will revel in the heartaches and joys which

are the common lot of the "cult" that Mrs. Weaver threads together with her warm understanding in *The Minister's Wife*. What might be called the text of the book is found in the lines quoted on page 43, "Ye have not chosen me, but I have chosen you, that you should go and bring forth fruit." The manifold cares and pleasures, responsibilities and privileges, of the "Daughters in the Gospel" are set forth in a manner that will prove easy reading and catch the attention of the reader at any chance opening of the book. A clever artist has caught the spirit of the volume and embellished the contents with a profusion of delicate traceries that will charm the lover of artistry and make alive the verse and inspirational message it carries to all who labor thus in the vineyard.



One of the dainty drawings which add so much to "The Minister's Wife"

## The Dreams of Youth

**MINISTERS**, directors of religious education and workers with children will find in *The Dreams of Youth*, story material of a rich and challenging character. Brief, well told stories that grip are not easy to find, but the stories in *The Dreams of Youth* will live because they mirror the actual experiences of later childhood and early youth.

Forty-seven stories covering a wide range of experience are available in this splendid volume. You will find them just the sort of stories you want for your morning services for children, for the junior congregation, for the worship assembly of the junior department of the Sunday school, for special days and for junior Christian Endeavor. Workers with children will want to add this to their libraries.

—CYNTHIA PEARL MAUS.

## Books Received

- WINDOWS INTO ALASKA**, by Gertrude Chandler Warner. Missionary Education Movement, New York. \$0.75.
- WHAT NEXT IN HOME MISSIONS**, by William P. Shriver. Missionary Education Movement, New York. \$0.60 and \$1.00.
- CRIMSON ROSES**, by Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. \$2.00.
- COMMUNITY CHURCHES**, by David R. Piper. Willett, Clark & Colby, Chicago. \$1.50.
- SHODDY**, by Dan Brummitt. Willett, Clark & Colby, Chicago. \$2.00.
- CHRISTIAN HUMANISM**, by Russell Henry Stafford. Willett, Clark & Colby, Chicago. \$2.00.
- QUOTABLE POEMS**, by Thomas Curtis Clark and Esther A. Gillespie. Willett, Clark & Colby, Chicago. \$2.50.
- WALKING WITH GOD**, by Costen J. Harrell. Cokesbury Press, Nashville. \$1.00.
- PERFECTED INTO ONE**, by L. D. Anderson. The Bethany Press, St. Louis. \$1.50.
- IN THE AFRICAN BUSH**, by Jewel Huelster Schwab. Friendship Press, New York. \$0.75.
- CATHOLICISM AND THE AMERICAN MIND**, by Winfred Ernest Garrison. Willett, Clark & Colby, Chicago. \$2.50.
- THE DREAMS OF YOUTH**, by Walter Amos Morgan. The Century Company, New York. \$2.00.
- CHRIST AND THE NEW WOMAN**, by Clovis G. Chappell. Cokesbury Press, Nashville, \$1.25.
- MAKING THE BIBLE DESIRED**, by Dorothy Dickinson Barbour. Doubleday, Doran and Company, Inc., New York. \$1.50.
- OUR GUEST**, by Gustine Courson Weaver. The Bethany Press, St. Louis. \$1.50.
- THE MINISTER'S WIFE**, by Gustine Courson Weaver. The Bethany Press, St. Louis. \$1.00.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Missouri.

## Making the Bible Desired

**THIS** book is a most excellent and easily understandable description of developing Christian character by the project method. Only in spots does it live up to its title. The primary aim is to make Christian character desired, thus indirectly the teachings of the Bible are made popular in the mind of the pupil.

The book is one of the most valuable in print for the ordinary teacher. The fact that the projects are mainly chosen from Chinese schools does not make them any the less applicable to American conditions. The principles on which the projects have been chosen are so easily understood, and the projects themselves so effective that it makes a very helpful work for any religious education worker. We recommend it heartily for the Teacher Training Programs.

—CHARLES DARSIE.



# Illumination on the Youth Convention

By FRANKLIN H. MINCK

President Second Youth Convention

**T**HIS is not an answer to the article, "Illumination from the Youth Convention," which appeared in *WORLD CALL* for June. Instead it is a supplement to that article. What does youth conceive to be the purpose and function of the Youth Convention and the work to be carried on afterward?

Like all conventions, ours was not perfect. We did not expect to please everyone with our findings. In fact, I disagree with the findings that we should join the United Church of China, and the Canadian Disciples are not ready to go into the United Church of Canada. I shall probably modify my thinking on some of the other sections in years to come, but at present I am in complete agreement with them. I expect to spend part of my time as a minister working on these problems as they relate to my congregation, community and brotherhood. Other youth delegates will be doing the same thing except that they may not be preachers. So we were not merely talking to produce banal comments, but we were preparing for action.

Our findings could not include everything and so they do not reveal how much emphasis was placed on the need for personal character. A person cannot serve God in social relations without having a large place for prayer in his life. Youth recognizes the urgent need of winning individuals to Christ. It must be done! Nevertheless a preacher cannot be "sent" to thousands of the men in this country, because the men won't listen. They have reacted against the unchristian social conditions and they think that the church is passive on the problem. When we read the messages of Whiting Williams, who became a working man for many months, we wonder if the church will ever be able to overcome this prejudice. He certainly makes it clear that we can never succeed until we show more interest in their everyday living and working conditions.

The purpose of the Youth Convention at Columbus was given on Saturday night to the International Convention. It was to equip the delegates with the weapons which they prayerfully believed Christ would have them to use in working on these problems. We did not ask the adults to use the same methods unless they thought Jesus wanted them to do so. We did hope, however, that they would join with us, or let us join them, in social adventures with Jesus.

Without question there were many adults who could have brought more mature and far better findings than we. The findings were not the goal of the Youth Convention! It is worth while for a boy to watch the big leagues play ball, but he had better join the "Vacant Lot Nine" if he expects to play on even a college team. We did not seek to bring illumination to others so much as to our-

selves! It is very certain that if we do not think and work on these and other problems now, we shall turn a deaf ear when we are adults.

We did not totally neglect the personal side of the issues. One-sixth of the outline dealt with our duty on these problems in the local church and community. We also discussed what our brotherhood should do. Although some think we are too critical, this will help us when we assume positions of leadership in our brotherhood with the passing of years. In the meantime a few adults are struggling against the inertia and lack of interest which exists concerning these problems.

Out of a group of five hundred delegates, it would be surprising if a few didn't turn out to be so radical on the social gospel as to neglect personal evangelism. However, the great bulk of us have a primary interest in character

building. The topic for the Third Youth Convention will deal with that theme. We couldn't put everything into one convention! Still we recognize that nineteen centuries of personal evangelism have not solved the problem of an unchristian social order. So we plan to add one more item to our work; we expect to do our part in creating Christian social relations. We are not so foolish as to think that this can be done in one generation or in one country, but we are determined to make some progress. May God forgive us if we permit ourselves to be extricated from this task! It undoubtedly will be painful to stay on the job; social leaders are finding it so today. However we remember that the Campbells and other pioneers in our brotherhood didn't sleep on a bed of ease in attempting the solution to the problems of their day. We are encouraged by their example and supremely by the life of Christ not to flinch before the opposition which is already beginning to arise like a cloud in the horizon. May Christ give us the strength to withstand the storm which may follow.

## Esther Haggard Lee

A Fellow-Missionary's Appreciation

By CAMMIE GRAY

**T**HE other day my heart was saddened when I received a telegram and a letter from Charles O. Lee telling of the death of his wife, Esther Haggard, in Lafayette, Indiana, on May 30. I knew of her serious condition, but still the news came as a shock to me.

Esther Haggard had come as a missionary to our China Mission in the fall of 1921, and when she and Stella Tremaine were appointed the next spring to Wuhu, my station, I was very happy. Esther's responsibility was our Girls' School there and she soon endeared herself to the Chinese teachers and the students. She had a very keen mind, but best of all she had a very big heart. Her judgment was always valuable on questions that would arise and her fine spirit of cooperation was always felt and appreciated by her missionary and Chinese coworkers. We all loved her for her joyous disposition. The spirit of comradeship was ever present as we shared common tasks and many lasting friendships were formed during that short year and a half that she was in Wuhu. She then married Charles O. Lee of the Methodist Mission, who was on the staff of the University of Nanking, and moved to Nanking. They were married in Wuhu, and Frank Garrett, her uncle, came from Nantunghow to perform the ceremony. It is all so vivid in my memory—how beautiful the church looked and how I rode behind her in a sedan chair as together we made our way through the narrow crowded street

to the church, and then how the bride and groom and I hurried back home to welcome all the guests who were coming for the reception. And then how lonesome it seemed after it was all over and she had gone.

And now that she has been called away into the great beyond and released from her great suffering in her affliction, she leaves her own family in Indianapolis, her husband and two small children and a host of friends, among whom are many Chinese friends in Wuhu who will never forget her. I have a note from her which was written just the day before the end, in which she asks that her love be given to her Chinese friends, showing that she loved them until the end.

Esther Haggard Lee was the daughter of Dr. and Mrs. E. H. Haggard of Indianapolis. She went to the mission field in 1921 under the United Christian Missionary Society, after graduating from Drake University and teaching for several years in Indiana and West Virginia. Following her marriage to Mr. Lee, she served for a short time in Nanking and in 1925 returned to America, where Mr. Lee is connected with the pharmacy department at Purdue University. Besides her husband and two young children, Noel Dayton and Ruth Lois, she is survived by her parents and two brothers, Dr. E. B. and Gordon Haggard, and two sisters, Mrs. Robert W. Littell and Miss Doris Haggard, all of Indianapolis.



# Missionary Societies

## Testimonies to Faith

Bible Study: 1 Thess. 1:2-8

"FAITH, if it hath not works, is dead" says James. The best testimony to any life is the record of its service. Many are there who serve spasmodically, as the occasional need arises, but those who live to serve testify in countless ways to its rich rewards and blessings.

For many years our missionaries on all fields have been putting their lives into their work. Often they have labored with but slight recognition, but their trust in the power of God to bring fruit from their seed-sowing has held them to their task. Imagine a group of such workers gathered in one place. A messenger enters bringing a letter for them such as this one written by Paul to the Thessalonians. Suddenly there is a great stillness. Each one of these faithful souls begins to commune with himself as to his worthiness to receive such commendation. In the mind of the writer there is no doubt. "You are examples," he writes, "to those in other fields." "From you has sounded forth the word of the Lord in every place." What more splendid testimony to faith, than that! Someone in that group cried out, "But we have never thought of ourselves in that way. We did our duty day by day, teaching and helping a little here and there. We are ashamed that we were so often lonely and discouraged." But the letter continues, "It was your work of faith, your labor of love, your patience of hope in our Lord Jesus" that has brought about such results. There is no question but this is true. After years of achievement, the survey of our missionary fields is bringing to light at last, a real picture for us to see of all that has been accomplished by our workers. From the headquarters of the United Society the long lines of service reach out to the uttermost parts of the missionary world. Back to the society come the returns, telling of all that is being done in those far-away places of the earth. We who work in our missionary societies, studying the fields and gathering the funds, are growing in grace "through the power of the Holy Spirit." We have "much assurance" because we believe in his promise to fulfill. We may certainly take the text of this epistle to ourselves, and feel as though Paul were really writing to us when he says, "We give thanks to God for you always in our prayers."

Such a letter could only come to us from our leaders when we have fully consecrated ourselves to the task of reaching our highest aims. Shall we not strive for such a high calling? May we not also be worthy of such praise? Surely we will resolve to try.

—MRS. JOHN D. ELLIS.

## Women's Missionary Society Program

August

"AFTER FIFTY YEARS" is the August program theme, and as the title indicates, it is a study of the development and present status of the work of the Disciples of Christ around the world. The basis of this study throughout the year will be the *Survey of Service* volume



Mrs. Ethel B. Jenkins

Mention of whose death appeared in June "World Call." Just to look in her face will be an inspiration to every missionary woman

which is announced and reviewed in a pamphlet entitled "*Survey of Service*" (free). The August meeting is to prepare the way for a specific study of the book, *Survey of Service* which will begin in September. A copy of this volume will not be available in time for use at the August meeting, hence only a preliminary discussion will be possible.

The world map attached to the Program Year Book will be of much help in visualizing the extent of the work covered by the *Survey of Service*. A map talk, *A Glimpse of the World*, will focus the thinking of the group on the expansion of our work as a brotherhood. A talk on "What is the Survey?" will motivate the discussion to follow.

### Program Outline

Topic: *After Fifty Years*

Business Period  
Worship Service  
Presentation Period:

Hymn—*Guide Me O Thou Great Jehovah*.

Talk—*What is "The Survey"?*

Map Talk—*A Glimpse of the World*.  
Discussion.

Prayer Hymn—*Dear Lord and Father of Mankind*.

Fellowship Period.

*Program Year Books* with the usual program materials are now ready. Leaflets for the six months, July to December, are included. Order from Literature Department, United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri. Be sure to state which program is desired:

"From Survey to Service" is the program for the regular Woman's Missionary Society or Woman's Council.

"The Gates of the Nations" for the Young Matrons' Missionary Society.

"Comrades of the Way" for the Missionary Guild.

"The Quest of Friendship" for the Young Woman's Missionary Circle.

"Friendly Adventures" for the Tri-angle Club (Material is the same for the Hi-Tri and I-Tri the first quarter).

All *Program Year Books* are 75c per dozen. Every member needs one.

"In Days of Yore," June, 1924, *WORLD CALL*, page 30.

"Since the Days of '74," December, 1924, *WORLD CALL*, page 16.

Has your president secured a *Missionary Organizations Handbook*? This is essential to effective leadership. It is only 50c per copy.

In order to study the survey we need to restudy our geography, especially our missionary geography. The *Program Year Book* has an outline map you can easily copy and have for use in the August meeting. It is important that you have the volume *Survey to Service* as soon as it comes from press, August 1, a book every intelligent person will be reading and discussing this coming winter. Price \$1.50.

## Survey of Service in the Hands of Every Intelligent Disciple—Why?

IT GIVES a history and evaluation of every phase of endeavor of the Disciples of Christ all around the world. It shows reasons for undertakings, methods employed, results met, completed programs, expanding enterprises, new responsibilities, needed cooperation of the church forces, and fuller comprehension of God's will and purpose.

It presents facts that justify the decrease or elimination of some efforts while recommending the intensifying and expanding in other lines. It is a basis from which future work in all fields, at home and abroad, may be intelligently planned and economically promoted.

## Good Ideas That Could Be Used Anywhere



Missionary Society East Side Christian Church, Portland, Oregon

This society has two active divisions and another for those who are employed, including the men, which meets in the evening once a quarter. The society has doubled its membership since the first of the year and expects to meet all aims.

### From Spelling Bee to Prayer Meeting

WE HAD a "spelling bee" in our woman's missionary society at the Magnolia Avenue Church not long ago and used the titles of the books in our library. The women were numbered 1 and 2, the 1's taking one side of the room and 2's the opposite—then the titles of books were partially given—the women to complete the title. When one made a mistake it was repeated to the opposite side and the one giving it correctly chose from the losing side. The women seemed to enjoy it. That was only a part of the afternoon's program.

One other plan we tried—quite successfully in the spring. The suggestion is always sent out for the week of prayer that three meetings be held during the week. With such a scattered membership as we have it has never been possible to have more than from six to twelve at one or two of those meetings—sometimes when the mid-week meeting was used there were more. So this year we planned a little differently. We had the program for Monday mimeographed (with Scripture reading, songs, topics for prayer, as suggested from St. Louis). These were mailed or given to each member of the woman's missionary society. Enclosed was an addressed postal with the mimeographed words on opposite side: "I observed the hour of prayer on Monday from-----to----- signed-----." These we asked the women to mail to our president. More than fifty were mailed to her and many women mentioned how much they liked the plan. It required about an hour each way for many of the women to reach the church and this simplified the plan. On Wednesday of that week there was the church dinner and about thirty-five women came at 5 o'clock for the

prayer service. I think there were six or eight on Friday. So we felt the plan had been good, even though it meant some work and some expense.

MRS. F. R. NAGLE.

*Los Angeles, California.*

### What a Shut-in May Do

A type of ministry in which individuals or Sunday school classes might engage is indicated in the service rendered by Mrs. Mary Dione Kerlin, who passed away February 28, at the home of her daughter in Kokomo, Indiana, at the age of eighty-three.

Although an invalid for twenty years Mrs. Kerlin made friends from the Atlantic to the Pacific and from Canada to the Gulf of Mexico, as well as in foreign countries, and is gratefully remembered by hundreds who received at

Christmas and upon other occasions mounted pictures and greeting and scenic cards which she had arranged especially for them.

Many of Mrs. Kerlin's friends selected pictures from magazines and elsewhere and with the ample time at her disposal she arranged and classified them. Where the greeting cards had been used before she pasted plain white paper or a Christmas design over the name and, presto, they were as good as new.

These products of Mrs. Kerlin's love and handiwork found their way to nearly fifty different institutions, including our mountain and Negro schools, Indian mission, homes for the aged and for children, city hospitals, hospitals for crippled children, as well as to individual shut-ins whose hours of pain and loneliness were made brighter because of her thoughtfulness. Mrs. Kerlin's own days were made happier because she was occupied with this congenial task.

The leader of the woman's missionary society of the Wilshire Boulevard Christian Church, Los Angeles, each month gives a word and clinches it with Scripture. The May leader gave the word "oneness." "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou Father art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me."

MRS. ELLA P. MCCONNELL.

*Los Angeles, California.*

The Alabama woman's missionary societies gave a book shower to the Florida Christian Home on Mothers' Day. Each society contributed a book. There were books of devotion, missionary books, and books of fiction and poetry. It gave the dear old people in the Home much joy and will help them pass many pleasant hours.

MRS. BELT WHITE.

*Roanoke, Alabama.*



Mrs. Harry Haigh, Durant, Oklahoma, with her babies (two boys and a girl).  
Mrs. Haigh is president of the missionary society in Durant



## Echoes From Everywhere

### The Right Kind Of Tourists

In the various parties of tourists visiting Buenos Aires recently have been four different members of our churches in Indiana and Washington state. Mrs. Ida McQuestion, teacher of a class in the Sunday school at the Roosevelt Heights Church, Tacoma, Washington, and for many years active in educational and institutional work in the state of Washington, was a member of the tourist party organized by the Canadian Pacific Railway. The steamship "Empress of France" of the Lamphort and Holt line was chartered for this special voyage, and from Buenos Aires the steamer left for the Cape of Good Hope and ports along the east coast of Africa.

Roy C. Fulcher of Linwood Church, Indianapolis, was recently in Buenos Aires on his annual business trip, and following his custom of former years was managing a party of travelers from North America. Two of the party of eighteen were George Campbell Wyatt and daughter, Miss Wanda Wilson Wyatt, of Rushville, Indiana. Mr. Wyatt and his daughter entertained a group of our missionaries at a luncheon during the visit of the touring party in Buenos Aires. Miss Wyatt and her father were able to get in touch with us in Buenos Aires through the thoughtfulness of C. M. Yocum, who was formerly pastor of the church at Rushville, Indiana.

It is always pleasant to meet people from the homeland, and we hope that those expecting to visit Buenos Aires will plan to visit our schools and churches while in the metropolis of the southern hemisphere.

HUGH J. WILLIAMS.

*Buenos Aires, Argentina.*

### Holy Week and Other Weeks

Holy Week in the Philippines has just passed and with it the singing of the Passion "The Life of Christ," and other sacred stories in verse, which have been sung in almost every home for forty days and forty nights, is stilled. No week is so sacred to the Filipino. He is most devout during Holy Week, even although he have no thought of the church for fifty Sundays of the year. On Good Friday all churches have special programs with discourses on the Seven Sayings of Christ, and our own churches find it a good opportunity to plant good seed, for the chapels are filled with people.

SYLVIA SIEGFRIED.

*Laos, Philippine Islands.*

### A Great Send-off

Sunday, June 3, we had as our guests at the West Side Church of Christ, Dayton, Ohio, Mr. and Mrs. C. P. Hedges and family, on furlough from Monieka, Africa. They were formerly members of our church and since they will return

to their station in August the whole day was in the nature of a farewell. Mrs. Hedges spoke at the morning service and Mr. Hedges in the evening. A reception was given in the church parlors at five o'clock.

Some weeks ago the church decided to give them a Delco Portable Electric Light Plant. It took only about ten minutes at the morning service to secure not only the necessary \$600 but \$750, which will enable Mr. Hedges to purchase just the sort of equipment needed for the hospital, to light the church, the school and the homes of the missionaries.

Mr. and Mrs. Hedges were surprised and greatly pleased with this substan-



John Charles Titworth who died several months ago at the age of four years. His mother, Mrs. John Titworth of Rushville, Indiana, has sent a check for fifty dollars for the Christian Orphans' Home, St. Louis. This was John Charles' own money which he was saving for his college education.

tial evidence of the confidence and esteem in which they are held by the congregation. The West Side Church gives \$1,000 a year to the hospital at Monieka, outside the regular budget.

This was a very happy time for the pastor, as a few years ago when he was pastor of the South Side Church in Kokomo, Indiana, that church raised \$600 to be applied on the home for missionaries at Monieka, which is known as The Kokomo House. Mrs. Ross Atherton, who went to Monieka as a bride, was the inspiration for this gift.

H. RANDLE LOOKABILL.

*Dayton, Ohio.*

### Making Use of the Hospital in Chuchow

In the absence of foreign missionaries from Chuchow, China, the hospital plant has been rented to Dr. Wang Wei-san, and Wang Chien-nan. Dr. Wang is a graduate of Yale Medical College, Changsha, and is a competent and reliable physician and surgeon. Mr. Wang is a business man of Chuchow who has been conducting a pharmacy for a number of years. Together they propose to conduct a first class hospital on our mission property. Both men are members of the Chuchow Church and promise to conduct the institution in harmony with the policies and spirit that have prevailed when it was under the mission management. Every opportunity will be given our Christian evangelistic workers to continue to serve in and through the Hospital.

This arrangement is entered into, first, because the mission will not be in a position to open up the medical work again for an indefinite time; and second, because this affords an opportunity to make an experiment in placing the work on an "indigenous" basis. Provision is made for returning the property to the mission upon six months' notice from either party to the lease, or immediately when the hospital ceases to function in accordance with the terms of the lease.

### School

#### Running Smoothly

Our present school enrollment is seventy-six and the school is running smoothly due to the fine cooperation of pupils and teachers. We do not claim efficiency with the present force of teachers as they are young and for the most part inexperienced.

The Chinese government has received our registration papers and granted us permission to continue our school, so that we have no difficulties in this respect.

J. C. OGDEN.

*Batang, West China.*

## Hidden Answers

1. Who was a recent martyr to science?
2. What are the greatest issues in the present presidential campaign?
3. What notable meeting was held recently in Syracuse?
4. Give the prize-winning American flag creed of a Japanese girl.
5. How has our conception of benevolence changed?
6. What is the "Survey of Service"?
7. At what interdenominational summer conferences will the Disciples of Christ have faculty representatives?
8. Where was "Christianity put on the table for examination"?
9. What necessary changes will be made in our work in India?
10. When and where will the Disciples of Christ meet in connection with the World's Sunday School Convention?

## How One Circle More Than Trebled Its Offerings

THE Bertha Mason Fuller Missionary Circle of Second Christian Church, Houston, Texas, has demonstrated in a remarkable way the benefits of giving to specific objects according to group interests. A year ago this Circle was struggling along with a financial aim of less than \$50. One day a letter came from the state Circle secretary in which was enclosed a list of special missionary objectives recommended by the United Christian Missionary Society. Interest ran high as the members discovered that \$25 would support a hospital bed in Africa for one whole year, \$50 would maintain a native evangelist in Congo, and the same amount would support a native medical assistant! These young women became so enthusiastic over the possibilities of this work that \$50 was set aside for the support of two beds in the hospital at Monieka, Africa; a friend gave \$25 for the support of a third bed in this hospital, and one of the members gave \$50 for the support of a native evangelist. The Circle also assumed the support of a native medical assistant at Monieka, raising a *special offering* of \$50 among the members for this purpose. Consequently, the total offering for the year

amounts to \$175, whereas the amount given the previous year was only \$46.60, and the original aim set for 1927-1928 was but \$50!

Much thought and preparation are given to the monthly programs. It is the custom to hold meetings in the homes except in the summer months when they are held in one of the city's parks, thereby escaping the heat of indoors and enjoying the fellowship of a picnic supper, and an open-air program. The outstanding meeting of the year is "Guest Day." This meeting is always held in the home of Miss Dora Bailey at which place the very first meeting of the Bertha Mason Fuller Circle was held. The meeting is, therefore, the birthday meeting of the Circle and after the program a good social time is enjoyed with a birthday cake decorated with candles to show the age of the group.

Another interesting fact about this Circle is that its splendid work is not carried on exclusively by members of the Christian Church. There are representatives from several other churches and their interest is as great as that of the members of the Disciples of Christ. Miss Louise Curry is the president.

## Musical Features at "Los Angeles—1928"

MUSICAL numbers will be integrated throughout the program of the Tenth Convention of the World's Sunday School Association, which will be held in Los Angeles, July 11-18. Mrs. Grace Widney Mabey is chairman of the convention's music committee and holds the important office of chairman of music in religious education in the National Federation of Music Clubs. Musical organizations and leaders of marked ability in Los Angeles and vicinity will participate. At a church music luncheon, the following subjects will be discussed: "The Effect of Music on Citizenship," "Musical Moods in Worship," "The Building of Community Musical Organizations in Conjunction with the Church."

A Festival of Song will be part of the worship on the opening night of the convention and the special feature is "A Capella Choir." The following night there will be a children's chorus with special pageantry grouping by nations. A whistling chorus will be an attraction on another evening. A Russian boys' chorus will assist at the Saturday morning session.

On Sunday evening, July 15, 20,000 will assemble in the Hollywood Bowl where there will be a "Festival of Song of All Nations." At that time the combined chorus helping during the convention will unite. They will be assisted by the Reed and Brass Orchestra. A soloist

of international reputation will sing an oratorio number.

W. C. Poole, of London, president of the World's Sunday School Association, will deliver a brief address. Dr. Poole is now traveling to Los Angeles via Australia and New Zealand and is accompanied by Sir Edward Sharp, Bart., chairman of the British committee of this organization.

Some of the numbers to be featured by the mixed chorus will be "Thou God of All Nations" by William Lester of Chicago; "The World's Prayer," by Charles Wakefield Cadman, who will be there to direct. "The Heavens Are Declaring the Glory of God," by Beethoven, will be rendered by the male chorus on Sunday night.

## Circle Program

JULY

*The Quest*

BUSINESS PERIOD: President presiding

Hymn: *America*, stanzas 1 and 4  
Prayer

Minutes of last meeting

Plans for the new year by President

Recommendations of Executive Committee

WORSHIP PERIOD:

Theme: *Jesus the Master Friend*

Hymn: *Jesus is All the World to Me*

*Jesus the Master Friend*—John  
15:13-16

Prayer

Offertory: Instrumental music, played softly

Offertory Prayer: By President

PRESENTATION PERIOD:

*The Quest of Friendship*

*The Brotherhood Quest* (Map and poster talk)

*On the Trail of the Circle Dollar* (Poster talk)

*Circle Benediction*

FELLOWSHIP PERIOD:

Quest Meditation

What should be the equipment of one who goes on the Quest of Friendship?

Do I possess that equipment when I come in contact with people of other races?

Program Help  
Who Are We?

Ask each member to trace her ancestry, finding out from what country her ancestors came, and in what state or colony they settled. What contribution to the world has the country from which they came, made? Report at the August meeting.

## Remember These in Your Prayers

Pray for all full-time and volunteer workers who are during this month seeking renewal of physical, mental and spiritual powers for the coming year's work.

Pray that all who earnestly seek to know God's world and his work may be given wisdom and guidance in their summer reading.

Pray for continued strength and inspiration for those whose summer is being spent with our youth in summer conferences.

Pray for the youth in these conferences that they may have a sense of responsibility to translate into service in the local church the inspiration gained.

Pray for the office force of the United Christian Missionary Society now endeavoring to move the headquarters offices without delay to the work. Pray for strength, patience and sympathetic understanding for those with heaviest responsibility.

Pray for our missionaries who are sailing to their fields, and for new workers and teachers in our home fields and schools.

Pray that wise plans may be made for a full well-rounded program of missionary education in every local church of our brotherhood for the coming year.



## Things to Do

(For Triangle Clubs)

### Things to do

**D**ECORATE with American and Christian flags.

Have a three-minute report on "What Other Triangles are Doing" (See WORLD CALL).

Use devotional helps in *Jesus the Friend*.

Assign topics two weeks in advance. Provide map and blackboard for presenting the leaflet, "Brotherhood Adventures."

The executive committee should:

Study the Standard of Excellence and lay plans for achieving either an A, B or C classification.

Divide membership into at least three groups and organize their work (See Manual, p. 17).

Consider aims for members, readers, attendance and offering. Make aims in keeping with the Standard of Excellence, dividing them equally

among the groups. Secure pledges to cover the financial aim.

Assign the twelve programs to the various groups, filling in the Program Year Book for hosts and leaders of presentation each month. Give each member a copy (See Manual, pp. 18-20).

### Things to Think About

What sort of equipment does an adventurer need? What does a friendly adventurer need?

Do I possess this equipment? If not, am I willing to pay the price for it?

What is my attitude toward the various races here in America among whom my church maintains work?

In preparation for the August program, trace your ancestry and be able to tell in what colony they settled and some of the contributions their original country has made to the world.

## The August Program

The August program presents the work of the church at home in dramatic form, supplemented by discussion, a reading, and the use of the map attached to the Year Book. Along with the usual leaflet talks this year, there are numerous program assignments of a unique character, such as poster talks, object talks, dramatizations, etc. The inclusion of these features will insure an interesting program.

Are all the necessary materials in hand:—Year Books?—devotional book?—Manual?—the topic material?—the reading lists? Then you are equipped for a great year's work. Success to you!

### Supplementary Helps

For a short dramatic sketch, see "Whom Jesus Loved," in *Friends of Je-*

*sus*, by Glover (Abingdon Press, N. Y., \$0.75).

WORLD CALL; *King's Builders*; *Year Book* for 1927.

## Resolutions for the New Missionary Year

(For Circles and Triangles)

For the Individual Member:

*I Will*

Attend all meetings  
Arrive on time  
Be alert to render helpful service  
Interest new members  
Encourage officers  
Read missionary books  
Pray for the missionaries  
Make offerings promptly  
Serve on committees

For the Officers

*I Will*

Perform my duties whole-heartedly  
Meet regularly with executive committee  
See that all reports and remittances are made promptly  
Strive to attain the Standard of Excellence  
Follow the Manual in so far as possible  
Render loyal, efficient service at all times

For the Advisers

*I Will*

Seek to understand youth  
Give of my time to youth  
Keep objectives ever in mind  
Sponsor the work of the organization to the best of my ability, using the Manual as my criterion.

## A Week of Fiestas

**D**URING the first week of May, nationally known as Children's Week, there were held in the salon of Colegio Inglés three very interesting and successful fiestas. On Wednesday, May 2, the Parent-Teachers Association held its regular monthly meeting. At this session which was especially for fathers and sons, several interesting addresses were given on topics of vital interest to both teachers and parents by Sr. Esquivel, superintendent of Federal Schools, and Sr. Rodriguez, president of the State Normal.

Thursday afternoon the Mothers' Club had charge and a special effort was made to have mothers and daughters seated together. The pupils who attended this meeting were required to take notes and write a résumé of the meeting for part of their class work the following day. Several pupils contributed numbers to this program and addresses on practical subjects were given by a number of mothers.

On Friday the fiesta was in honor of the children of Colegio Inglés and the Mothers' Club was responsible for the treat given them and for the film which was shown at the close of the program rendered by children from each grade.

May 10, which is the national date on which Mothers' Day is observed was celebrated by a very good program of recitations, musical numbers and tableaux. This program was given in the gymnasium of the Colegio. A large number attended this fiesta and at the close the children gave their mothers the gifts they had made for them in school.

On the morning of the 10th, also, the kindergarten children had a lovely fiesta in honor of the mothers and at the close each went to give the mother a kiss and a little folder with a big pansy on the outside. The heart of the pansy was a kodak picture of the child.

ETTA NUNN.

San Luis Potosi, Mexico.

## Program for Triangle Clubs

JULY: THE ADVENTURE

*It's fun to make a fortune; it's fun to make an education; but most of all it's fun to make a friend.—Eleanor Abbot*

### BUSINESS PERIOD:

(President always presides until close of Worship Period)

Hymn: *Lord, While for All Mankind We Pray*

Prayer

Minutes of last meeting

Plans for the new year by the President

Recommendations of the Executive Committee

### WORSHIP PERIOD:

Theme: *Jesus the Master Friend*

Hymn: *Jesus is All the World to Me*

*Jesus the Master Friend*—John 15:13-15

Prayer

Offertory Hymn: *Take My Life and Let it Be*, stanzas 1-3

Offertory Prayer by President

### PRESENTATION PERIOD:

*Friendly Adventures* (See WORLD CALL, June, 1928)

*Brotherhood Adventures* (Map and poster talk)

*On the Trail of the Triangle Dollar* (Poster talk)

*Triangle Benediction*

### FELLOWSHIP PERIOD:

# Sunday Schools

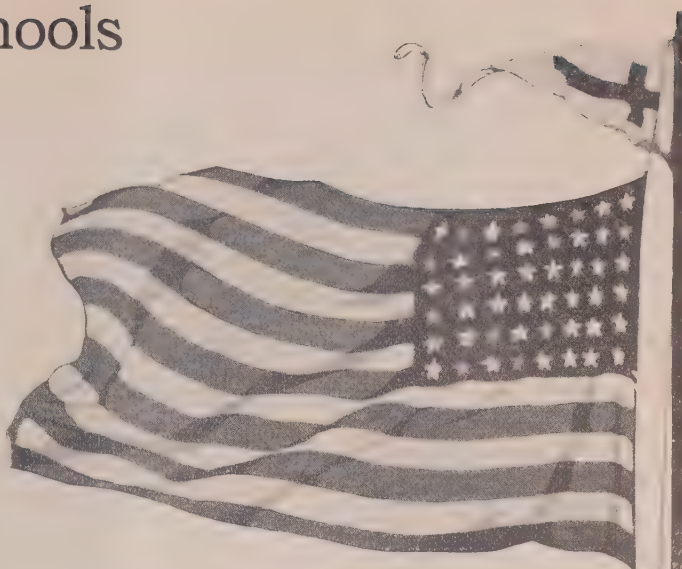
**B**EGINNING with this issue of *WORLD CALL* and continuing through December, a series of worship services, graded to accommodate four groups and with suggestions for one-room schools, will be followed from month to month. The general themes to be used, listed by months, are as follows:

July—"The Way of Christ in Our Homeland"  
 August—"Our Friends of the Printed Page"  
 September—"Building a Home for the Church"  
 October—"Christ Among All Races in Our Nation"  
 November—"Teaching Them the Way of Life"  
 December—"Good Will Among Men"

These programs are planned for use one Sunday each month to insure the missionary element in the creation and development of Christian attitudes among all age groups in the church school. If for any reason you are unable to use these programs once a month, they may be grouped and given on successive Sundays in the fall. They will be correlated with the special day programs at Thanksgiving and Christmas time, as far as possible, with the primary purpose of developing missionary persons.

Building and participating in worship services are delightful undertakings in religious educational work. Our religious life is centered in the emotions and these programs, when properly prepared and followed, make strong emotional appeal. Be continually on the search for materials and make the program for each Sunday in each department of your school center in some Christian attitude you desire to prevail in the lives of your group.

Art resources, seasonal decorations, careful choice of personnel, conducive atmosphere, dignified leading, open way for initiative, local color and other contributive elements should be carefully considered in relation to these programs. A class of senior girls in one of our churches worked out a fine



program for Arbor Day and handed to each member of the department a hand-printed copy, beautifully illustrated with magazine picture clippings.

Avoid stiffness in these programs. Make them flexible and always keep in mind primarily the worship needs of your group. One-room schools, where all are obliged to meet together, may choose between the Junior program and the one prepared for Intermediates and Seniors, or, you may meet the situation by using two or more of these programs in rotation during the same month, letting the groups interested in a given program take charge for that particular Sunday. Remember, you are dealing with world values.—S. W. HUTTON.

## July, 1928

### To the Primary Superintendent or Teacher

"Worship for the little child is becoming at home with God, his Father, learning to know Jesus as his elder brother as well as an increasing number of persons whom he delights to call brothers and sisters." (From "A First Book in Hymns and Worship," by Edith Lovell Thomas.) The following program for use in the Primary Department is offered by way of suggestion. It will probably need adaptation. Use your own initiative. Use in your worship program memory materials familiar to your group and in keeping with the theme. This will make the service very real to the children.

### Program for Primary Department

**Theme**—"Being Kind to Our Playmates."

**Aim**—To create and deepen the spirit of kindness toward playmates and particularly those of other races and nationalities.

### Pre-session work—

(Talk with the children about their friends and let them tell you about their playmates or schoolmates, including children from various racial groups.)

**Quiet opening music**—(Play softly the first four measures of "This is God's House," No. 1, *A First Book in Hymns and Worship*, by Thomas.)

**Song**—"O Come and Let Us Worship." (No. 3.)

**Prayer**—(Use a unison prayer familiar to the group of children and, if possible, one in keeping with the theme.)

**Introductory word**—(Again call attention to the pictures of other children, recall incidents regarding several of these children if possible and suggest to the children that they recite verses from the Bible with which they are familiar and verses having to do with kindness and thoughtfulness of others. If, in your reading, you find statements of children themselves quote these to the primary group.)

**Song**—"The Playmate of Nazareth." (No. 115.)

**Period of Conversation**—(Talk with the children about the song they have just sung together and ask them a number of questions like the following:

1. How are children of other races like us?
2. Do these children play like we do?
3. What acts of kindness may we show toward them?

**Story**—*Maurice*.

## Maurice

By MARY HARSH

**I**T WAS a bright summer morning and Maurice was up early, for it was to be a big day for him. It was the first day of the summer school and Maurice wanted to be the first one there. Maurice's whole name is Maurice Pastore and he is a little Italian boy, eight years old, who lives with his family in three

rooms of a tenement house in New York City.

His home was very poor, but even though his only suit was worn and ragged and there were big holes in his shoes, he was not unhappy for, though there was not always enough to eat or much to wear, there was a great deal of love.



He washed his face and hands especially clean this morning and combed his hair carefully. His big brown eyes were shining and he wore his best smile, which he wore most of the time, and really looked so nice that people looked at his sunny face and did not notice that his clothes were quite worn. He kissed his mother good-bye and then hurried off to school singing the song he had learned last year at summer school:

"Dare to be brave, dare to be true,  
Strive for the right, for the Lord is  
with you;  
Fight with sin bravely, fight and be  
strong,  
Christ is your Captain, fear only  
what's wrong.  
Fight then, good soldiers, fight and  
be brave,  
Christ is your Captain, mighty to  
save."

Maurice liked the summer school at the mission house. The stories that his teacher told were like nothing that he had ever heard before and he listened in rapt attention so that he might not miss a single word. And the handwork period was such fun! He could cut out animals and make believe they were real—animals that he had never seen. One day while he was making a horse he stopped a minute and said, "Please, teacher, may I make two horses—one to take home to my brother?" He can't come to school because he has to work on the ice wagon." After that Maurice made two animals instead of one and took one home to his brother.

Maurice did not have as many clothes or toys as the other boys but he had one thing that no one else had—a flower plant from Italy. He watched it and cared for it every day. He watched it anxiously, for it didn't grow very well because there was so very little sunlight in the tenement house. Maurice was afraid that it wouldn't have a single blossom. One morning he found a bud on it and he watched it carefully until it burst into bloom. Maurice thought it

the most beautiful flower he had ever seen and certainly it was the only flower that had been his very own. One morning he picked it and carried it carefully to school and gave it to his teacher.

"Oh, Maurice," she said, "you didn't pick your only flower!"

"Yes," he answered, "it's for you—it's all I have to give."

"Thank you, Maurice, it is the best thing you could give me for I know how much you loved it."

Maurice was always anxious for Friday to come, for Friday was the day that his class went to the park. This was the only time that he could see the big trees and the green grass, for there was no grass or trees in the tenement district where he lived. And there were the squirrels that he would have liked to catch and the green grass on which to run and play. At lunch time they all sat in a big circle and ate together their big loaves of bread with Italian cheese.

One Friday when they were all ready to go home Maurice asked permission to go and look at the flowers "just once more, please, teacher." When he came back he said, "I wish I could live where there are flowers."

"Do you Maurice? Perhaps you may some time."

"Say, teacher," broke in one of the bigger boys, "a boy in our block is going to the country for two weeks. He says he is going to ride a horse."

"You bet I'd like to go to the country," broke in another, "and then I could go swimming."

"I'd like to eat all the apples I could hold," volunteered another.

"Maurice, what would you like to do?"

"I would like to climb a tree just once."

On one of the Friday excursions Maurice's teacher said to him, "I am going to try to send you to the country for two weeks if your mother is willing."

"Oh, may I go, may I really go?"

and his eyes looked ready to dance right out of his head.

"Yes," was the reply, "you may go if I can find a place for you."

The days passed and it was very hot. The pavements were like layers of hot coals and the heat they reflected was sickening. Though Maurice longed to go to the country the teacher could not find a place for him. By the time the last two weeks in August came Maurice thought it was too late for him to go to the country so he went with his brother on the ice wagon. Maurice tried hard to be cheerful about it but it was so hot and he did not feel well. He was getting very thin. He needed fresh air and vegetables and milk to drink instead of coffee. Milk was too expensive for his father to buy so he drank coffee.

One day when Maurice had almost given up hope, his teacher told him that he might go to the country. "Can you be ready by five o'clock in the morning?"

"Oh, yes," said Maurice, "I can be ready at four o'clock. I like to get up early."

So Maurice wrapped up his clothes in a bundle (it was really a very small bundle) and went to bed. He was sure he couldn't sleep at all but the next thing he knew his mother was calling him to get up. It took a long time to get ready. There were so many last things to do and he had to tell his mother just how to care for his plant, and that took a great deal of time. At half-past five he was ready to go.

"Good-bye, Maurice," said his mother, "your face must not be so thin when you come back." But there were tears in her eyes as she said, "We will miss your smile while you are gone."

On the way to the train Maurice was one big question mark. He wanted to know if he could climb the trees, if he could pick the flowers in the fields, if he could have milk to drink and if the people he was going to stay with would have a pair of shoes that he could wear.

It seemed no time at all to the end of the two weeks, and Maurice was expected home. His teacher met the train but Maurice didn't get off. Had something happened? Why didn't he come? All the people seemed to be off the train but Maurice was not there. Then she saw the conductor get off with a lot of packages and help a little boy off. But where was Maurice? Surely that wasn't Maurice—it didn't look like him. But it was! No wonder that she hadn't recognized him for his face was not so pale and thin as it was when he went away. "Look," he said, "they gave me the suit to keep, and this hat and the shoes, too."

"Well, wasn't that nice?" said his teacher. "I didn't know you. How many pounds did you gain?"

"I don't know how many, but I feel better, and I have apples in my box. I climbed the tree and got them myself. Guess what I have back of me,"



In such a group as this Maurice might have been found

said, as he held his hands behind his back.

"An apple," guessed the teacher.

"No, something better than that. It's flowers. I picked them."

Maurice carried his flowers to his mother and then bidding his teacher good-night he said, "Thank you for sending me to the country. I had such a good time and I want to go again and take some of the other boys. They'd like it, too."—From *Here and There Stories*, 806 Congregational House, Boston, Massachusetts.

**Prayer**—(By the one who told the story or some teacher in the department, following the trend of the story and the entire program of the morning.)

**Offering service**—(Use your regular offering service, making clear to the children what their offerings are for, and making the entire period worshipful in every respect.)

**Class period**—

#### To the Junior Superintendent or Teacher

You doubtless are following well-prepared programs each Sunday in your department. This worship service is offered by way of suggestion. Seek to make each item of the program real in the life of the Juniors, for you are guiding them in sacred experiences. Use in the worship service those materials with which your Juniors are familiar except for the story element, which will probably be new each time.

#### Program For the Junior Department

**Theme**—"Helping to Honor the Flag."

**Aim**—To aid the Juniors in keeping in attitude of thoughtfulness and respect toward children of all races who live under the same flag we love so much.

**Quiet Music**—(Sound the chord of "Holy, Holy, Holy" while all stand together, then play quietly the first four measures of the hymn.)

**Prayer**—(By superintendent or teacher.)

#### Opening sentences—

**Boys**—Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.—Psalm 33:12.

**Girls**—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

**Story**—Ellis Island.

**Hymn**—"My Country 'Tis of Thee." Sing all four stanzas. Bow heads while singing fourth stanza reverently.)

#### "The Flag Speaks"

am whatever you make me, nothing more  
but always, I am all that you hope to  
be and have the courage to try for.  
am song and fear, struggle and panic,  
and ennobling hope.

am the day's work of the weakest  
man, and the largest dream of the  
most daring.

am the constitution and the courts,  
statutes and the statute makers,  
soldier and dreadnaught, drayman

and street sweep, cook, counselor,  
and clerk.

I am no more than what you believe me  
to be.

My stars and my stripes are your dream  
and your labors.

For you are the makers of the flag and  
it is well that you glory in the  
making.

—"The Flag Speaks,"

from *Junior Hymnal*.

Christian Board of Publication,  
St. Louis, Missouri.

#### Salute to the American Flag:

"I pledge allegiance to my flag and to  
the republic for which it stands, one  
nation indivisible, with liberty and jus-  
tice for all."

**Hymn**—"Fling Out the Banner"  
(First stanza only.)

#### Salute to the Christian Flag:

"I pledge allegiance to my flag  
And to the Savior for whose kingdom  
it stands,  
One brotherhood uniting all mankind  
In service and in love."

**Offering service**—Play a few strains of  
a worshipful melody while four boys or  
four girls, who are to take the offering,  
come to the front. Following a prayer  
by the leader, the offering will be taken  
as the pianist plays "Nautilus" (Sea  
Pieces)—By E. MacDowell, or some  
hymn. When offering is brought to the  
front all will bow heads and repeat to-  
gether the following lines:

All things come of Thee, O Lord,  
And of Thine own have we given  
Thee. Amen.

**Prayer**—Our dear Father we thank  
thee for the boys and girls and the  
people of many races and nationalities  
all about us. May we always be fair  
with them in school, at play, at home.  
Help us to think often of the rights and  
pleasures of others. May we honor our  
flag and their flag by being thoughtful.  
Help us to show our love for our country  
and for thee by deeds of kindness and  
service. Amen.

**Hymn**—"America the Beautiful."  
(First stanza.)

**Related activity**—For a few minutes  
you may engage the group in conversa-  
tion regarding children of other races  
whom they know. Ask them to be think-  
ing of these children and also of grown  
people of other nationalities and races  
during the week and to be ready with  
a report next Sunday telling how they  
showed toward these people acts of kind-  
ness and thoughtfulness.

You might arrange to meet the group  
during the week and plan together a  
picnic, to which a group of children of  
other races or nationalities may be in-  
vited and made to feel at home. As  
part of the exercises of the day arrange  
for a salute to the flag, a word by the  
teacher or the superintendent, telling  
possibly the story of the first flag and  
how it is now the flag of all.

## Ellis Island

**P**LEASE don your "Make-Believe"  
caps this morning and hurry with  
me through the busy streets of  
lower New York City down to the steam-  
boat pier marked "Ellis Island Ferry."  
I want to take you this morning to the  
place where very many of the European  
immigrants land. The gateman scans  
our passes, and soon we are on a large  
ferryboat, bound for those two islands  
lying to the west.

As the big ocean steamships come into  
the bay, the immigrants are taken on  
board a small ship, and given a medical  
examination at "Quarantine Point." If  
they have no contagious diseases, they  
are brought on to Ellis Island. It is in-  
teresting to watch as they are unloaded  
and passed into the Inspection Building.  
Some of the women and children are  
dressed in gay colors, with bright scarfs  
tied around their heads. They carry  
heavy valises or large bundles, or per-  
haps a violin carefully wrapped in paper.

The first official whom they meet  
checks their passports, then they go to  
the inspection room. There are desks  
here, and clerks who write all the in-  
formation about the immigrants in large  
record books. The people who come  
speak more than forty different lan-  
guages, so the clerks must have inter-  
preters to translate their questions.

The immigrants seem excited as they  
handle their identification papers, pass-  
ports, etc. Each must show that he has  
money enough to carry him to his desti-  
nation, otherwise he cannot be admitted.  
Uncle Sam tries to admit only those who  
will become good, helpful citizens of our  
republic. If the officials think the immi-  
grant has any physical, mental or moral  
weakness which might make him a bur-  
den to the country, his case is given  
special consideration. Perhaps he needs  
medical care, or he may be returned to  
his country. He receives a green card  
if the examination is passed satisfac-  
torily.

After the immigrants have undergone  
inspection, they are sent to the "rail-  
road rooms," where we find all passen-  
gers going to destinations other than New  
York. First, let us notice the "money  
exchange" where the strangers may  
change their queer kronen, marks, or  
other native money into American cur-  
rency. Then, with the help of interpre-  
ters, they buy their railroad tickets and  
pass into the general waiting room—  
which, to us, is a very interesting place.  
We note that several of the passengers  
are tagged "1," "2," etc., and find  
that the figures denote the railroad over  
which they leave, thus making it easy  
for the agents to keep the groups to-





The Statue of Liberty  
Typical of the immigrant's  
dreams of America

gether. Here they may send telegrams to friends or relatives, telling of their arrival. Look at this lunch stand, operated by the government, where boxes of food may be purchased for \$1.00 or \$1.50—each box contains nicely wrapped sandwiches, cheese, sausage, fruit, crackers and other foods suitable to be carried on a long journey. We smile when we see our new friends ordering "American pie" and watch the pleased expressions on their faces as they taste for the first time this common food of ours. The children gaze at us with as much interest as we look at them, for our clothes and faces are strange, too—but we're soon forgotten when some one offers them ice cream! Do you wonder?

With what joy do old friends or relatives meet! The tears come to our eyes in happy sympathy as we see some little, old, wrinkled mother being joyfully greeted by the stalwart sons. How proud she is of them; how eagerly she questions them, and curiously examines their "American" clothes.

As we board the ferryboat to return to New York, we find that several of the immigrants are going over with friends. How happy they are! We interestedly watch their amazement as they come nearer the great skyscrapers, rising high and serene above the streets with their clanging cars, rushing elevated trains, tooting automobiles and crowds of hurrying people. Will this busy city welcome these newcomers? They are given only a glance now and then and are soon lost in the throngs—but we may see them again in the crowded east side of the metropolis, or in the factories of the large cities, on the farms of our broad prairies—or perhaps among your own schoolmates. The kind of citizens they become, depends upon the kind of neighbors and playmates that you and I can be. May we all be kinder and more sympathetic with them since our little visit to Ellis Island!

—Missionary Quarterly.

#### To the Superintendent of Intermediates or Seniors

Use your own initiative in adapting this program to your local situation. These materials may be used as given, or they may serve as a guide for the worship committee of your department or school. If you are keeping a scrapbook of worship

materials you may supplement the items shown in this program from this source. One school in its Senior Department provided a hand-printed program for each one present, each program being illustrated in novel fashion by suitable magazine pictures. An appropriate poster or seasonal decorations will add to the effectiveness of your worship program.

#### Program for Intermediate and Senior Department or for the General Assembly

*Theme*—"Showing the Spirit of Brotherhood."

*Aim*—To foster higher ideals of brotherhood and good will toward people of all races in the homeland.

*Prelude*—"Sehr Langsam"—R. Schumann, Op. 68. No. 30, or music of the hymn "Jesus Calls Us O'er the Tumult."

#### Opening Scripture sentence—

God hath made of one blood all nations of men for to dwell on the face of the earth and has determined the times before appointed and the bounds of their habitation. Acts 17:26.

*Hymn*—"Jesus Calls Us O'er the Tumult." (No. 152, *American Church and Church School Hymnal*.)

#### Unison Scripture reading—Psalm 96.

*Hymn Story*—"Where Cross the Crowded Ways of Life." (See page 23.)

*Statement by leader*—We have listened with interest to the story and interpretation of this great hymn. Now may we sing it together, using first a stanza of the hymn and then a passage of Scripture

with hymn stanzas and Scripture interspersed throughout.

1. "Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife.  
We hear Thy voice, O Son of man!"

But if ye have bitter jealousy and faction in your heart, glory not and lift not against the truth. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

—James 3:14,17.

2. "In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of Thy tears."

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?

—Matthew 6:19-21; 16:26.

3. "From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil."

Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6:2.

4. "The cup of water given for Thee  
Still holds the freshness of Thy grace;  
Yet long these multitudes to see  
The sweet compassion of Thy face."

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.—Matthew 10:42



New York's sky line  
Will the immigrant find realization or disillusionment?

"O Master, from the mountain side,  
Make haste to heal these hearts of  
pain,  
Among these restless throngs abide,  
O tread the city's streets again."

And Jesus went about all the cities  
and the villages, teaching in their syna-  
gogues, and preaching the gospel of the  
kingdom, and healing all manner of  
disease and all manner of sickness.

—Matthew 9:35.

"Till sons of men shall learn Thy  
love  
And follow where Thy feet have  
trod:  
Till glorious from Thy heaven above  
Shall come the city of our God."

And I heard a great voice out of the  
throne saying, Behold, the tabernacle of  
God is with men, and he shall dwell  
with them, and they shall be his peoples,  
and God himself shall be with them, and  
be their God: and he shall wipe away  
every tear from their eyes; and death  
shall be no more; neither shall there be  
mourning, nor crying, nor pain, any more:  
the first things are passed away. And  
he that sitteth on the throne said, Be-  
hold, I make all things new.

—Revelation 21:3-5.

**Prayer**—Our Heavenly Father, as we  
minge with the people of many races  
in our work and in our play, may we  
become more conscious of their heart's  
desire from day to day and may we  
manifest toward them at all times the  
spirit of Jesus. Help us to treat them  
with courtesy and thoughtfulness, seek-  
ing at all times to understand them;  
remembering always that we are thy  
children and they are thy children.  
Though we may be different in color or  
race or social position, may we at all  
times be Christians. Forgive us wherein  
we have fallen short of the Spirit of  
Christ and use us more fully to repre-  
sent him among men; for his name we  
pray. Amen.

Note.—Stereopticon slides on the  
hymn "Where Cross the Crowded  
Ways of Life" are available.  
Write U. C. M. S. Some enter-  
prising group of young people may  
dramatize this hymn if desired.  
This would make a good project  
for the worship committee.

#### Reading—

Pure religion, undefiled before God,  
Is this: to visit fatherless and  
widows  
In their distress, and keep oneself  
unspotted  
From the world; to lift the haunting  
shadows  
From the poor; make real the reign  
of brotherhood;  
To live a life of purity, unfettered  
From the foils of selfishness and  
greed.  
For this religion, God of Love, I  
plead.  
Grant me my share, that I may  
overcome



Immigrant children receiving an introduction to ice cream cones and all-day suckers

My baser self, and give without  
alloy  
That others may receive a greater  
sum  
Of earthly good; attain a higher joy  
Than now is theirs. Help me, I  
pray, to give  
Myself; a life of service let me live.

E. GUY TALBOTT.

—In *The Evangelist*.

**Offering**—(Receive the offering in  
usual way.)

**Hymn**—"Master, No Offering Costly  
and Sweet" (No. 289 *A. C. & C. S. H.*)

**Class Period**—

#### To The Superintendent of Young People or Adults

The worship service suggested below will  
require a bit of special preparation but  
will fully repay in its effectiveness for any  
effort that may be put forth. You will  
need to make adaptations, for you may  
not have at hand all the source material  
indicated. It would be well to have a gen-  
eral outline of the program, and the sec-  
tions to be given as a whole, mimeo-  
graphed or typewritten and placed in the  
hands of all members of the department.  
Schools in Canada may substitute "Can-  
ada" for "America" all the way through  
the program.

#### Program for use in the Young People's or Adult Department

(Adapted from program by Ruth P.  
Dennis)

**Theme**—"Facing Our Unfinished Task  
in America."

**Aim**—A challenge to the Christian  
church: her great responsibility and priv-  
ilege in sharing in the tremendous task  
of making America a truly Christian land.

**Prelude**—"Pomp and Circumstance,"  
Elgar. (Section set to "Land of Hope  
and Glory.")

#### Call to Worship—

**Leader**: Jesus said, "Thou shalt love  
thy neighbor as thyself." (Mark 12:31.)

"Love thyself last, look near, behold thy  
duty

To those who walk beside thee down  
life's road;

Make glad their days by little acts of  
beauty

And help them bear the burden of life's  
load.—*Anon.*

(Stanza No. 1, "Love Thyself Last,"  
*American Church and Church School  
Hymnal* No. 282.)

#### Scripture—

**Leader**: "Then shall the King say:

For I was an hungered, and ye  
gave me meat;

I was thirsty and ye gave me  
drink;

I was a stranger and ye took  
me in;

Naked and ye clothed me;

I was sick and ye visited me;

I was in prison, and ye came  
unto me."

**All**: Verily I say unto you, inasmuch  
as ye have done it to one of the least  
of these, my brethren, ye have done it  
unto me. Matt. 25:35-40.

**All**: Through tribulation and distress,  
they come!

Through perils great and bitter-  
ness,

Through persecutions pitiless,  
they come!

They come by paths the martyrs  
trod,

They come from underneath the  
rod,

Climbing through the darkness up  
to God, they come!

Out of mighty tribulation,

With a sound of jubilation,

They come! They come!

—JOHN OXENHAM.



**Prayer for Immigrants**—(By individual.)

O Thou great champion of the outcast and the weak, we remember before Thee the people of other nations who are coming to our land, seeking bread, a home and a future.

May we look with Thy compassion upon those who have been stunted by the poverty and oppression of penuries and whose minds have been warped by superstition or seared by the dumb agony of revolt. We bless Thee for all that America has meant to the alien folk that have crossed the sea in the past and for all the patient strength of God-fearing courage with which they have enriched our nation. We beseech Thee that our republic may not fail their trust.

Is a nation dedicated to liberty, may they not find the old oppression and desert greed. But may they feel here the pure air of freedom and face the morning radiance of a joyful hope.

For all the oppressed afar who sigh for liberty, for all the lowly of the people who strive to break their shackles; for all who dare to believe in democracy and the kingdom of God, make them our commonwealth a beacon-light of hope and a guide on the path which leads to the perfect union of law and liberty. Amen. (From *Worship and Song* by Winchester and Conant.)

**Offering**—

**Leader:** Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. (Matt. 25:40.)

**Leader:** Presentation of offering.

**Prayer**—

Almighty God, our Heavenly Father, prosper every good work undertaken by thy church according to thy will, and

give unto all of us thy servants the spirit of him who came not to be ministered unto but to minister, and whose joy it was to do thy will in helping men. Amen. BISHOP W. F. THIRKFIELD—*Service and Prayers.*

**Hymn**—“O Beautiful for Spotless Shores.” (A. C. C. S. H. No. 648. One stanza.)

## America's Unfinished Task

**Herald Announces:**

“The First Americans.”

(1)

Native Indian Music in *Songs of Many Peoples*, F. Bartoldi, as *From an Indian Legend*, McDowell.

Indians enter and take places standing. Chorus assumes may be used.

**Herald:** “Our 1820 Immigrants.”

(2)

All singing one stanza “Faith of Our Fathers.” (A. C. C. S. H. No. 285)

Two Little Pilgrims, in costume, enter holding open Bible between them and take their places.

**Herald:** “1776.”

(3)

All standing and singing one stanza of “America.”

(A. C. C. S. H. No. 300)

America enters with Stars and Stripes and takes her place.

**Herald:** “Our Later Immigrants.”

(4)

All singing, to tune “Battle Hymn of the Republic.”

**Leader:** From this point on, will be presented a brief dramatization, “America's Unfinished Task.” All are to join promptly in the hymns; the pianist merely giving the opening chord before playing for the unison participation. Nor will further announcements be made, as brief programs, for the use of all give necessary information.

“My soul has heard the roaring of the rushing fires of God.”

He's melting all the nations in a crucible so broad—

His smelted's a continent all other lands applaud—

His Kingdom marches on!” Refrain.

Woman immigrant and little child enter, cross stage and take stand by “American.”

**Herald:** “The Present Challenge.”

(5)

A woman enters, steps to front of stage and gives challenge to the women and young people of our churches. At its close, she steps back and joins “Late Immigrants.” (Challenge) “The conditions of the world today challenge the faith of every earnest person. If America is to play her rightful part in its rebuilding, she must be true to the faith of her fathers; she must welcome those who come to her in need; she must strengthen the forces of truth and righteousness within her borders. To supply this spiritual strength is the supremest task of the church today. We summon the women, the young people and the children of our churches to a share in the great work of making America truly a Christian land.”



Where do we go from here?

Whether they become helpful citizens or a menace to society depends largely on the reception given them



What is it all about?

Herald: "Accepting the Responsibility."

(6)

(a) *The Woman's Share.*

A woman active in missionary work of the church, comes to the platform, speaks, and joins Indian group.

"Realizing the greatness of the need in our land, we, the women of the churches, pledge ourselves to a greater loyalty and consecration in working, praying, studying, and giving to the end that America may be won to Christ and do her part in the saving of the world."

Herald: (b) *Young People's Share.*

(7)

One of the young girls of the church enters, carrying books and workbag with sewing materials. She repeats the pledge of the Pilgrim Daughters of Massachusetts. As she finishes, one of the Indian girls comes forward and the girl who has just spoken shows her the contents of books and workbag. Indian's face expresses wonder and delight as these gifts are received. She steps back to the Indian group and other girl passes to opposite side of stage.

"To help 'Carry On' the work that the Pilgrim Fathers began in this country, we, as their daughters, enlist for a larger and more effective service, cooperating with others in study, working, giving and praying for all mankind."

Herald: (c) *The Children's Share.*

(8)

A woman enters leading two little girls by the hand. One carries a doll and the other a toy. Woman repeats pledge of Mayflower League; and as she finishes, a little immigrant girl comes forward and the little daughters give

their doll and toy to her. Daughter crosses doll before passing it and returns to mother. Woman and daughters take places beside him who spoke for "Woman's Share."

"Our Children's Share." "To our ourselves, our own, our country, and all nations, we will bring some service that shall show

"The love of man for man,  
The love of man for God,  
The love of God for all."

Herald: "The Real Solution of the Problem."

A mother and baby come forward; baby slowly drops away into a small mite-box which mother carries. Then baby hands box to woman who spoke for "Present Offering." Mother and baby take their places beside girl who had just said "Young People's Share." If baby is willing to attend.

If possible, hand group to children singing "Hail to the Hero to the Children" during the service.

Sing "Hail to the Hero to the Children. Tenderly gather them in. In love, the highways well bequeathed. In from the gloom of sin. Some are so young and so dear. Some are so long and so old. Upon the map of the children, gather them here the world."

All—Sing one stanza: "Hail to the Hero!"

[A girl in white, wearing the Mayflower League sash, takes her place in center of group facing America.]

All—Sing one stanza: "Hail to the Hero. We Sing 'Hail to the Hero' of the World."

Just quietly intoned and.

All—Sing with sound: "We May Now Thank the Hero of the World. To God and Master of the World. Amen."

Marched Episcopal Hymn No. 128.

All—Benediction.

"O Thou great Father of all nations, bless all thy great family together with us, and send thy Spirit to comfort and strengthen us, that we may stand on earth as men, and thy love may show its light shining on a world transformed in justice." Amen. Hymn No. 128.

## NOTE:

The payment part of this program must follow with a local paper entitled "Facing our Unfinished Task in America," issued through the Missionary Education Department of the Congregational, Episcopal, and United Methodist Churches, 150 Fourth Avenue, New York City. Sent to the Boston St. Boston, Massachusetts.

## Bibliography for Missionary Education in the Sunday School

IT IS difficult to find material on temperance and social welfare suitable for children under twelve. The Woman's Christian Temperance Union may be able to help. The Commission on Temperance and Law Enforcement of the Federal Council of Churches, 105 E. 22nd Street, New York City, will also gladly supply materials. For instance, the pamphlet—"What Your Churches Can Do in Social Service and Industrial Relations"—5c.

For young people and adults, we recom-

mend the pamphlets—"Christianity and Economic Problems," Kirby Page—10c. "Religion and Social Justice," Sherwood Eddy—15c. Every Disciple of Christ should subscribe for the small monthly magazine edited by Dr. Alva W. Taylor, *Social Trends*—50c a year, \$2.00 Occidental Building, Indianapolis, Indiana.

See "Prohibition After Eight Years," a symposium of views in *Current History* for April, 1928.

The best book is *Prohibition at Its Worst* by Professor Irving Fisher of Yale.



# Missionary Illustrations of Uniform Sunday School Lessons

## July 1: The Early Life of Saul

Religion in the home helps children "remember their Creator in the days of their youth." The Christian Home is entering the Orient and is everywhere a real power for good. In the missionary home the Orientals see living examples of the fruits of love. They see respect, deference, patience, wisdom, love, and into their own homes strive to carry the same ideals. Someone has said that a suitable epitaph for the the tombstones of many missionary wives would be, "Given to Hospitality." And transformed Oriental home life is the result.

A Chinese Christian girl of Peking has put into her own home all the beauty, kindness and love of the Christian homes with which she came in contact during her school days in a mission school. She is conscientious, judicious and self-controlled in her treatment of her children. She does not shriek at them and threaten to throw them into a pit of yellow earth when they are mischievous or cross. And yet that was the style of home training she knew in her mother's home. She keeps the clothing of her husband and children and herself well made, neat and clean. She is teaching her children the Christian virtues and a Christian home is sending out its influence in a needy nation. Her own home had none of these things but in the homes of missionaries and mission schools she learned to know Christ and to honor her Creator.

## July 8: Saul and Stephen

Fisher Young was the grandson of fierce, foul Pitcairn Island cannibals but was himself a brave, pure Christian lad. He loved Bishop Patteson and was ready to risk any dangers with his beloved hero that the people of those Pacific Isles might know the Christ. "The Southern Cross," Patteson's small ship, had anchored off the Island of Santa Cruz and Fisher Young was with the group who rowed the Bishop ashore. Returning to the ship they were attacked by the Santa Cruz savage men. Several of the helpers were wounded with arrows and among them Fisher. Some few days later he died of lockjaw but before he died he said to his beloved Bishop, "Kiss me; I am very glad that I was doing my duty. Tell my father that I was in the path of duty, and he will be so glad. Poor Santa Cruz people!" And so, like Stephen, this young hero and martyr could speak of the people who had killed him.

A few years later Bishop Patteson stood on the deck of his same schooner and read to his group of sailors and helpers, Englishmen and South Sea Islanders, the story of Stephen and his martyrdom and spoke to them strongly on the words and on the thought of suffering for Christ. And the very next day they sighted land, drew near and

found a lovely island. Patteson with helpers started ashore and were met by apparently friendly natives though Patteson knew that there was special danger here. But he had faced so many dangers and perils! He went ashore with them. Later a canoe was brought out to sea, set afloat and in it the men from the ship found the body of their beloved Bishop. Five wounds on his body. Five knots in a palm leaf on his breast recalled five men of their Island who were serving as slaves in Fiji. The death of Patteson is the fault of white traders who had carried these five men into slavery. And Bishop Patteson died a martyr's death with a smile upon his face. Surely he had been faithful unto death and knew it probably meant death when he stepped into the canoe of the men of Nukapu.

## July 15. The Conversion of Saul

Mrs. Garst in *A West-Pointer in the Land of the Mikado* tells the story of Yojiro Kawamura who was Mr. Garst's most faithful companion in his evangelistic trips in Japan. As a young man he had been very dissipated. Having some property he decided to go to Tokyo and study law but hearing of the Law of Moses he wondered what that was and his inquiries led him to Christ. Immediately he was converted he gave up his old habits of dissipation and declared that he wanted to serve his Christ with as much devotion as he used to serve the devil. He became a very consecrated, fearless and untiring preacher. His wife was not in sympathy with his decision and as he began preaching at his own expense the family was forced to live in straitened circumstances. But finally his right living brought his wife to see also the Way of Life. She, too, became a Christian and worked among the women; and a beautiful Christian daughter followed her parents in devoted service. So the conversion of Kawamura reached many people for Christian service.

## July 22. Saul's Early Ministry

From an old missionary book published in 1896 I learned the story of Hu Yong Mi who was born in 1837, somewhere in China. He came of an important family, rich, and secure in its high standing. He was a quiet, observant boy and concerned about the idols in the home and temples. His older brother became interested in the Christian teaching and listened often to the missionaries. When this brother became a Christian, Hu Yong Mi reviled him but finally went with him to the Christian chapel, listened and in his heart was convinced of the truth of the teaching but remained silent and still persecuted those who believed. His father became a Christian and after some time he himself confessed his faith and was baptized. He said he longed to pray,

to understand the Scriptures, to preach. He had a good business painting pictures for sale. Before his conversion he had painted pictures of idols but threw them all away feeling it was wrong to sell them for others to worship. But his longing to preach grew. Often he would slip away to out-of-the-way villages and preach. When he was young his friend said he never wished to speak, or spoke in a very soft voice but "now suddenly he has great courage and speaks in a loud voice without ceasing." He was persecuted, driven out, and he speaks of being engaged in prayer till his voice wearied, and again, till it was morning and he was very cold. He was finally made a regular preacher and great was his joy to be counted worthy to serve. Later he was Presiding Elder of a district. Long years he gave in honored, fruitful service and is considered one of the most remarkable Chinese Christians. He yielded splendid ministry and delayed not to "proclaim Jesus that he is the Son of God."

## July 29. The First Foreign Missionaries

The story is told that twelve hundred and fifty years ago a man named Wilfred sailed along the south coast of a great island in the North Seas. The voyage had gone well for Wilfred and his one hundred twenty companions but now dangers threatened them. Wind and currents carried the ship nearer and nearer the low, shingle beach. The beach itself was harmless but on that beach stood wild, yellow-haired men armed with spears and axes. There was a terrible fight. It was the custom of these savages to seize upon ships like this, to kill, carry away into captivity, and plunder. Their fathers had been pirates. They were beach combers. But a sudden change of wind and tide carried the ship to safety. Years later Wilfred returned, this time by land, first preaching to the people in the northern part of the great island. He found the people almost starved and dying, all their fierceness gone. He taught them how to make nets and catch fish. He told them of his earlier visit to them and of their faith in their god of war. He talked to them of a God of Love who had sent his son to tell about his love. The savage men could not readily understand but they and their children were learning to love and trust Wilfred and his companions. After while they learned to love the God of whom he spoke.

And thus did the first missionary come to the great-great-great grandfathers and mothers of the English-speaking peoples of the world. And thus did the Christ come to you and to me because of "first missionaries" like Wilfred and Colomba and Augustine; and it remains for us to be in our turn "first missionaries" to other people.

EDITH EBERLE.



## Board of Education and Work of Our Colleges

(Continued from page 27.)

sity, is publishing a book this summer called *A Bit of Oklahoma*. It is an anthology of prose and verse and has been adopted by the public schools of Oklahoma to use in connection with courses in history and civics.

*Lincoln, Nebraska.* A banquet in recognition of the students of Cotner College earning honors in athletics and forensics was held at Bates Hall during commencement week. Ray E. Hunt, of the class of '09, pastor of the First Christian Church was the speaker. Four students earned honors in forensics, three each in girls' and boys' tennis, six in track, ten in basketball and fifteen in football. President J. B. Weldon announced the awards.

The speaker of the annual commencement held in the college auditorium Tuesday, May 29, was Dr. Harry L. Lee, Bartlesville, Oklahoma. Thirty-four degrees in course were conferred, the largest number, by one, graduated in any year in the history of Cotner College. Twenty-eight received the bachelor of arts, five, the bachelor of science, and one, the bachelor of fine arts degrees.

Madison A. Hart, Danville, Kentucky, member of the Board of Education, delivered the baccalaureate sermon at the Bethany Church. Ordination service was held for eight young men at the Bethany Christian Church, Mr. Hart giving the address.

*Fulton, Missouri.* The baccalaureate sermon to the graduating class of William Woods College was delivered by President E. R. Cockrell at the First Christian Church, Sunday morning, May 27. The service included a splendid program of musical numbers and was very deeply impressive. In the evening of the same day W. G. Alcorn, pastor of the church, delivered the address to the undergraduates of the college.

Commencement week at the college was concluded with the graduating exercises at the Dulany auditorium, May 30. J. H. Fuller, state secretary of Arkansas missionary society and former missionary to Mexico delivered the address.

The trend in a religious way at William Woods College was evidenced by the class in religious education, which was the largest in the history of the school and the largest of any division of the college. It was necessary to divide the group into several classes and the girls took a deep and sincere interest in the study of religious topics. The classes this year were conducted by Alfred Larsen, pastor of the Auxvasse Christian Church.

*Indianapolis, Indiana.* Pledging, initiation, and installation service of Iota Chapter of Kappa Beta, national fellowship of university women of the Disciples

of Christ, took place at Butler University June 5 and 6. Miss Grace Goslin of Delta Chapter, University of Missouri, national president of Kappa Beta, had charge of the services. The ceremonies culminated with a banquet at the Hoosier Athletic Club on Wednesday evening, June 6.

Contracts for two new dormitories to be erected on the southern section of the first quadrangle of the new Butler Campus at Fairview have been let, and construction is expected to begin soon. The buildings will be of College Gothic architecture, and will maintain the high standards set by the work already done on the new campus. The estimated cost of the two dormitories is over \$400,000. The new Arthur Jordon Memorial building is nearing completion, and some of the recent visitors have declared that it is the most beautiful building of its kind in the Middle West.

*Hiram, Ohio.* Dr. Herbert L. Willett, head of the department of Semitic languages at the University of Chicago, was the commencement speaker at Hiram College. Dr. Willett is associate editor of *The Christian Century*, president of the Chicago Federation of Churches, and a member of the executive committee of the Federal Council of Churches of Christ in America.

*Spokane, Washington.* Spokane University won a debate with Washington State College, at Pullman. Glen Neil and Weldon Schimke represented Spokane University in the contest.

## Easter In Kulpahar

S. B. BOSE, B-B-ji, a high caste Indian woman who was disowned by her family when she became a Christian, and who is now the right hand of the missionaries in the home at Kulpahar, India, has written a letter in English to Mrs. W. R. Warren, parts of which we quote without editing:

"April 2 to 4 for three days we went to the church early in the morning. Missionaries, girls, women and all the outside Christians with their families joined together in the prayer meeting. Our teachers led the meetings by turn. From 5th to 7th we had meetings at 5 P. M. in the church, and on Sunday in the early dawn we all went to the church for sunrise Easter meeting. Our church was decorated with flowers, potted plants of Easter lilies and different kinds of flowers in shining brass pots, and our hearts were filled with joy and hope that our Lord is risen from the dead.

"After an hour's meeting we went home, then at 8:30 A. M. we again went to the church. This time little children and babies who can talk recited verses and sang sweet Easter songs. After that the Easter contribution was taken. At 5 P. M. we went to church again. We had a good sermon and communion. Thus our Easter services in Kulpahar ended."

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## In Memoriam

Mrs. A. J. Crawford, May 6, 1928, Columbus, Ohio. Loyal member and Sunday school teacher in the church at Glouster, Ohio. Age 61.

Mrs. Charles Arthur Hamlin, February 25, 1928, Oklahoma City. Life member of Christian Woman's Board of Missions and charter member of missionary society University Place Church, holding every office in twenty years' membership.

Mrs. W. E. Butler, Bismarck, Missouri.

Mrs. Belle Montgomery, March 30, 1928, Portland, Oregon. Formerly of St. Joseph, Missouri. Devoted member of Mallory Avenue Christian Church. Age 75.

Mrs. Mary E. Holdren, April 21, 1928, Portland, Oregon. Remembered Mallory Avenue Christian Church and Home for the Aged, Walla Walla, Washington, in her will. Age 71.

Mrs. Emma Smith, April 20, 1928, Cameron, Missouri. Devoted member of church and missionary society and teacher in Sunday school. Age 75.

Mrs. W. C. Yeager, May 1, 1928, Portsmouth, Ohio. Wife of an elder in the church and teacher in Sunday school.

## Church Erection Honor Roll

During the month of May five churches repaid their loans:

Minneapolis, Minn., (Lake Harriet)

Loan No. 1	\$ 5,000.00
Loan No. 2	600.00
Pawnee Rock, Kansas	3,000.00
Huntingdon, Tennessee	700.00
Galveston, Texas	15,000.00
Savannah, Georgia (Second)	4,000.00



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## Back in Nanking

When Mrs. Gish went to Nanking for her vacation after serving in the Philippines since the trouble last year, she had no thought of remaining.

IT IS with great joy that I write of being in Nanking. I miss the many missionary friends, and things seem very different, but it is such a relief to be able to help our Chinese Christians at South Gate just a little.

The workers are much more nervous and excitable than they used to be. The strain of days has told. They seem to have had one motto, "Hold On!" hold on to the faith, hold on to the work. There has been no time or spirit to think or plan, but they have held on triumphantly.

I am sure the joy in my return was very deep and sincere. They are earnestly facing the difficulties involved and are advising me of every step to take. They still feel that conditions are uncertain and do not want me to go on the street, or near the gate if it is open. Our pastor said, "You must stay, we cannot go on any longer feeling so unsettled. We have many ears, and all are open on the street for you, listening to hear if there is danger."

The fellowship during these days is very precious. As our schools, church, and dormitory are now all in our Indiana Women's Building, I can do much regular work.

It is wonderful the way our building has been kept. I do not think it is hurt any and the walls are not nearly as bad as I expected them to be. In the basement playroom the horses have gnawed some of the window sills. The kettles from the laundry have all been taken away and it is very dirty and black there. Our lovely cement floors are spotted and black. The elevator and pumps are still in good working order. Whether the building can be kept from the soldiers entering it again is still a question. Easter Sunday the soldiers moved into the South City Episcopal Church again, and Monday into the Central Methodist Church. But the General in charge here Chiang Tz-chang is a fine Christian man, they say, and doing his very best to keep things in good order. The boys' and girls' schools are in much better shape than when we went away, and the school chapel was filled at church Sunday morning, and about thirty were out for sunrise prayer meeting on the roof garden at six o'clock. Mrs. Tsao led and it was lovely. We sat around in a circle and the rising sun was beautiful.

Our building has been a shield and protector during these days for heroes of the Cross. Where would our work have been without it? They are overcrowded, but there is a nearness and protection about all being together.

EDNA W. GISH.

Nanking, China.

The Christian Board of Publication is chartered as a brotherhood institution, and is so recognized by state and federal governments. Its affairs are administered by a board of thirteen trustees and its earnings can be used only in the interest of the Disciples of Christ.

Mr. R. A. Long's gift of \$404,307.95 for the establishment of this institution followed the action of three successive National Conventions, which recommended such a house as an essential factor in the growth of the brotherhood.

A house of this character deserves increasing support. Its only revenue comes from the small profit on its publications. It must, therefore, depend upon the friendship and patronage of its clientele for the business which will provide this revenue. In this respect it is like any business enterprise.

But in no other respect is it like an ordinary business concern. It has no liability for dividends to individuals. The profits on its transactions belong to the brotherhood. These amounts go either into plant improvement for better service or are distributed as dividends to go along with your own missionary and benevolent offerings.

Is it consistent to look on such an institution as simply a business enterprise, on a par with any commercial business, and not justified in expecting any particular consideration? Should it not, as one of the arms of service, be accorded preferential treatment in placing you Church and Sunday school business?

**Christian Board of Publication**  
Saint Louis, Mo.



# Receipts for Eleven Months Ending May 31, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$297,855.02	\$19,311.48*	\$16,502.19	\$22,070.80*
Sunday Schools	284,386.77	7,506.73*	2,264.03	5,702.44*
Christian Endeavor Societies	9,751.73	2,772.46*	240.98	33.42
Woman's Missionary Societies	379,808.70	3,361.03	7,045.85	277.24
Circles	26,611.05	121.53*	95.50	238.75*
Triangles	3,869.86	95.32	14.50	14.50
Children's Organizations	8,151.03	481.96	51.00	36.00
Individuals	31,114.57	7,673.66*	40,378.42	45,559.85*
Bequests	23,447.74	15,264.94	3,710.00	2,546.00
Men and Millions Movement				
Interest (U. C. M. S.)	62,095.46	504.70	4,955.40	4,913.53
Interest (Old Societies)	44,119.52	935.08		
Foreign Field Receipts	198,990.72	12,156.48*		
Receipts from Old Societies	41,812.08	6,415.78*	96,293.15	4,630.46*
Home Missionary Institutions	78,082.15	7,829.28		
Benevolent Institutions	79,515.48	25,775.84	4,196.76	4,580.63*
Annuities			165,119.37	96,294.84
WORLD CALL Subscriptions and Advertising	52,845.04	5,492.05*		
King's Builders	4,487.83	601.15*		
Christian Plea Subscriptions and Gifts	1,344.77	474.85		
Literature	32,843.83	2,006.31*		
Miscellaneous	35,540.33	3,345.71*	19,591.06	65,056.44*
	\$1,696,673.68	\$12,680.34*	\$360,458.21	\$43,723.84*

## Board of Temperance and Social Welfare

		1927-28
Churches	\$5,059.80	\$ 6.51
Personal	2,585.00	985.00
Field	800.00	247.27*
Miscellaneous	625.78	390.78
	\$9,070.58	\$1,135.02

## Board of Education

Churches	\$88,979.93	\$7,002.13
Sunday Schools	90.97	584.89*
Individuals	50.00	2,461.75*
Endowment Crusades	7,458.91	6,430.32*
	\$96,579.81	\$2,471.83*

\*Decrease.

## From the Philippines

By Sylvia Siegfried

FROM the high school here in Laoag, 250 were graduated this spring and from the normal school 114. Twenty-nine of these graduates will be greatly missed in our Adamson Hall church services next year. Among this year's graduates are three student preachers, and two who are sons of our first preacher here. At Adamson Hall we had eight graduates this year.

The head nurse of Sallie Long Read Memorial Hospital, Laoag, Miss Christina B. Inis, was married to Wenceslao Ahnir, a student of law in the university and an employee of the Bureau of Internal Revenue. Both are active in church work, Mr. Ahnir being president of the Christian Endeavor society of the Gastambide Church, Manila.

Miss Raupan and Miss Bactat, two school-teachers in their home town, Batac, and who are very active in the church work there, received special recognition of their work by the supervising

teacher and were recommended as observers in the Teachers' Convention in Baguio.

Miss Theresa Lemmon who, as a little girl accompanied her parents, Dr. and Mrs. W. M. Lemmon to the Philippine Islands in 1910, where they served as missionaries, graduated from college in 1927 and after serving a six months post-graduate term in dietetics at Michael Reese Hospital, Chicago, becomes assistant dietitian at the Municipal Tuberculosis Sanitarium, Chicago. From her first pay check of \$100, she sent \$10 to the work which she had learned to love. It will be used to buy two shares in the missionary society for sending the gospel to the Apayaos.

In these far-away islands, as well as in the United States, politicians are active these days, and the coming campaign is creating a great deal of interest. Some time ago hotel reservations were made in each convention city for those attending the convention. The two Republican delegates go uninstructed to Kansas City but the six Democratic representatives are pledged to stand for Al Smith.

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Probably no Governor General of the Islands has started his term more propitiously than has Governor General L. Stimson. In his inaugural address the day he landed and assumed office, he seemed to please everybody, and yet he made no promises nor did he commit himself on various issues. His careful scrutiny of the many questions submitted to him, and his courteous consideration of the feelings of those with whom he has to deal, are guarantees of the success of his administration and the increasing prosperity of the Philippine Islands.



# The Last Page

FEW people realize how far in advance a magazine is made. Here is the July number, and since April we have been cajoling the artist into making those terrifying firecrackers that are popping all over the pages this month. And here is the result! Sincerely, we hope you will enjoy it, firecrackers and all, but as for ourselves—we will tear our beautiful curly hair if we come within range of the sight, sound or smell of the atrocious little things on the Glorious Fourth. Firecrackers are all right, but a few of them go a long way!

A model husband is one who doesn't get his shins kicked under the table when company is present, *Life* remarks from experience.

The same pithy journal is responsible also for this one:

Old lady (in auto in front of filling station to attendant):

"I want some oil, please, with no scandal attached to it."

We have never seen him or heard him, but we have seen his picture. It hangs on the wall of the house of the interpreter.

"It is the picture of a very grave person; he has eyes lifted up to heaven, the best of books are in his hand, the law of truth is written upon his lips, the world is behind his back, he stands as if he pleads with men, and a crown of gold hangs over his head." Bunyan says: "The man whose picture this is, is one out of a thousand."

Picture him trying to be a "regular fellow." Oh, no, he has graver business.

"His eyes are lifted up to heaven." The streets of gold and gates of pearl, thank God, are ideals, not cash.

"The best of books are in his hand"—not the victim of the latest book, but a lover of the best books.

"The law of truth is written upon his lips." There will be no "shading" for the sake of the church budget when he speaks.

"He pleads with men." He doesn't discuss. He pleads.

"A crown of gold hangs over his head." His rewards are with God.

We are willing to admit with Bunyan that this preacher is one in a thousand. How we would like to hear him preach! We have the feeling we would go again—even Sunday night.—*C. D. Marston.*

No one knows China, not even the Chinese. No one knows China except the world tourist and the newspaper reporters.—*W. Y. Chen.*

The lethargy of summer has set in and with the pseudo-poet we lament:



—Copyright, 1928, Life Publishing Co.

"Rags are royal raiment when worn for virtue's sake"

Nothing to do but work,  
Nothing to eat but food,  
Nothing to wear but clothes  
To keep one from going nude.

Nothing to breathe but air,  
Quick as a flash 'tis gone;  
Nowhere to fall but off,  
Nowhere to stand but on.

Nothing to comb but hair,  
Nowhere to sleep but in bed,  
Nothing to weep but tears,  
Nothing to bury but dead.

Nothing to sing but songs  
Ah, well, alas! alack!  
Nowhere to go but out,  
Nowhere to come but back.

Nothing to see but sights,  
Nothing to quench but thirst,  
Nothing to have but what we've got  
Thus through life we're cursed.

Nothing to strike but a gait;  
Everything moves that goes,  
Nothing at all but common sense  
Can ever withstand these woes.

There was a Boston cod, they say  
Whose eyes were odd;  
And one eye was a fairy eye  
The other simply cod.  
And with this fairy eye he'd see  
The fairies passing by  
While he'd see only fish and seaweed  
With the other eye.

Two expert taxidermists paused before a window in which an owl was on display. They immediately began criticising the way in which the bird was mounted. They criticised its feet, its wings, its

head, its feathers. When they were through and about ready to move away the owl winked at them.

Three things to govern—Temper, tongue and conduct.

Three things to cultivate—Courage affection and gentleness.

Three things to commend—Thrift, industry and promptness.

Three things to despise—Cruelty, arrogance and ingratitude.

Three things to wish for—Health friends and contentment.

Three things to admire—Dignity gracefulness and intellectual power.

Three things to give—Alms to the needy, comfort to the sad, and appreciation to the worthy.

Said Mrs. Smith, "I'd like to know just where my April *WORLD CALL* is, For I have hunted high and low. I'm sure it came a week ago But disappeared that very day—Now Tom, what makes you look the way?"

"Well," said Tom, "I took it then But I brought it back again. 'China in Outline' fit in swell With the current events we had to tell *WORLD CALL* comes in handy Mom, Hope you take it right along."

"Yes," said Bess, "I have it now Writing on 'Japan' and how All the girls there—but just read 'What Price Silk?' O what we need Is to know things as they are; *WORLD CALL* sure is up to par."

Said Mrs. Smith, "I'd like to know When I will get to read it, so I can report on whom I see In a picture supposed to be Found in there. It looks like we Next year better order three."

MRS. J. B. PIERCE.

In Pasadena, California, Church Bulletin

"I beg your pardon," said the hotel clerk, "but what is your name?"

"Name?" echoed the guest who had just signed the register. "Don't you see my signature there on the register?"

"Yes, sir," answered the clerk. "That aroused my curiosity."—*Washington Post*

Little Miss Hastings, aged 10, was caught stealing sugar and sent to bed.

Her father, a clergyman, was away and returned late in the evening.

"Mamma, I want to see Daddy."

There was no response from below.

"Please let Daddy bring me a drink of water."

When that failed, a small girl in white nightie stood at the head of the stairs and said with dignity:

"Mrs. Hasting, I am a very sick woman, and I must see the Rector at once."

That fetched Daddy.—*The Churchman*